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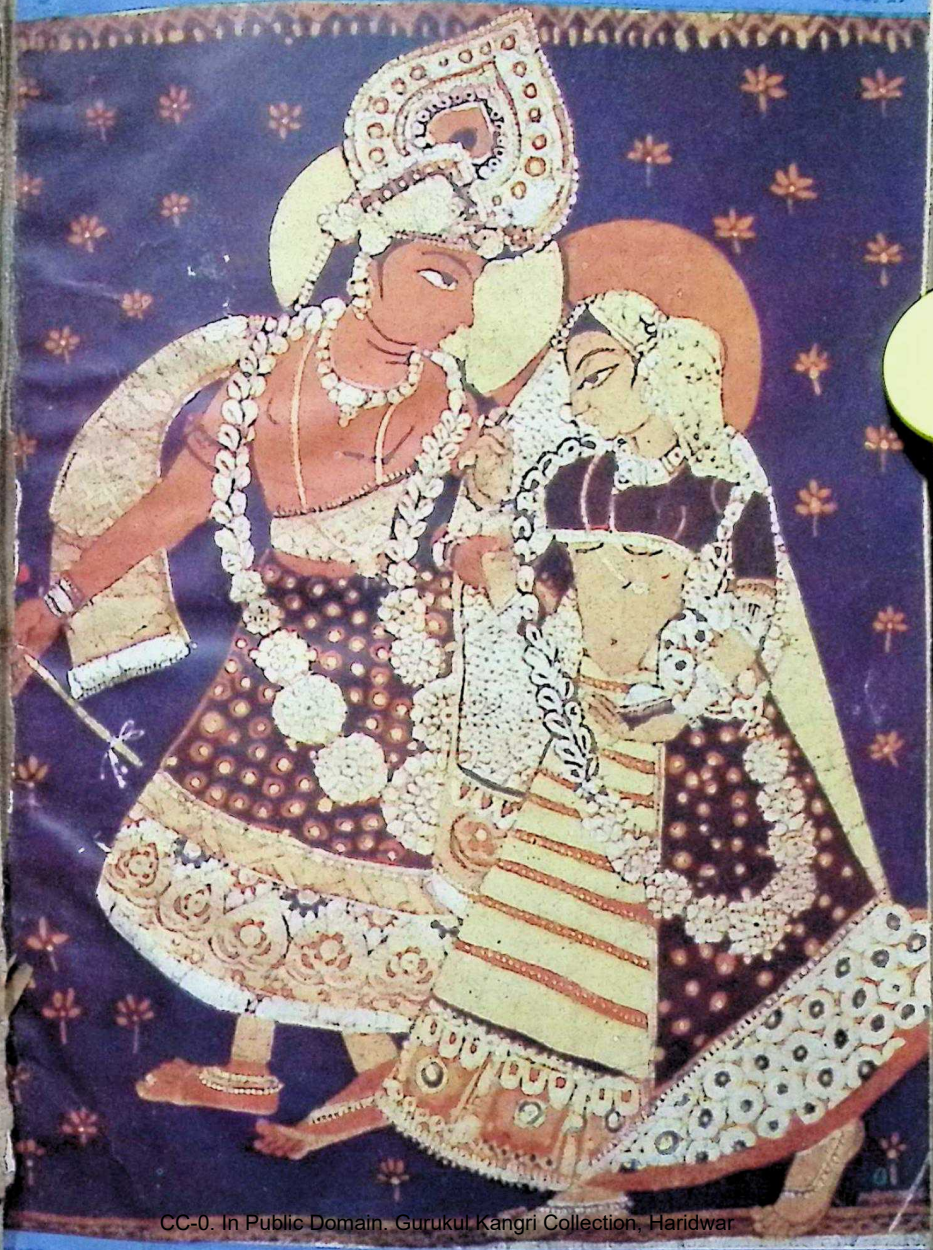

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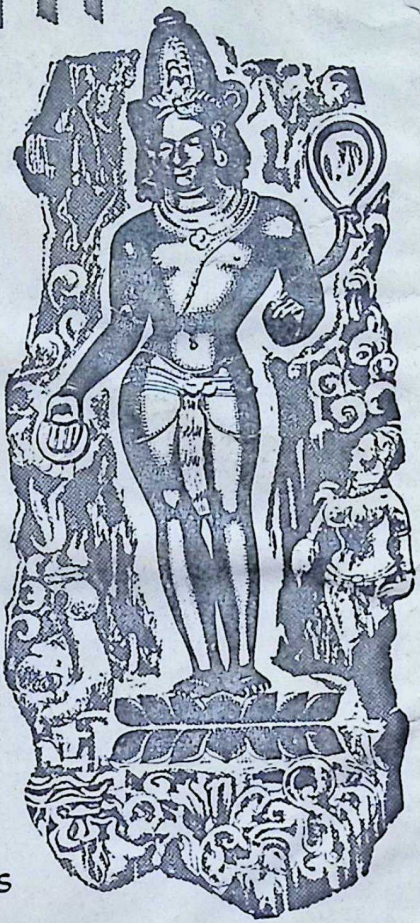

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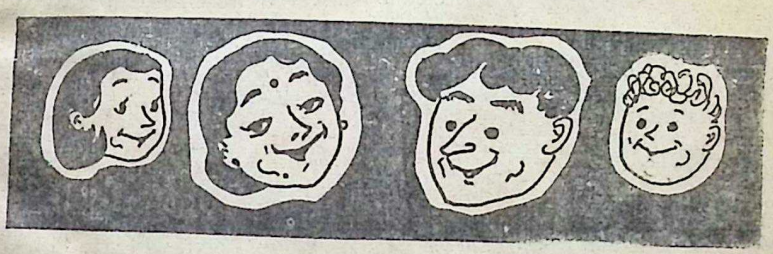

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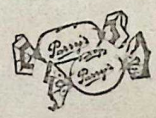

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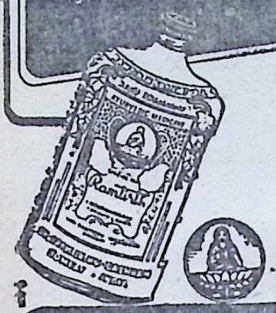

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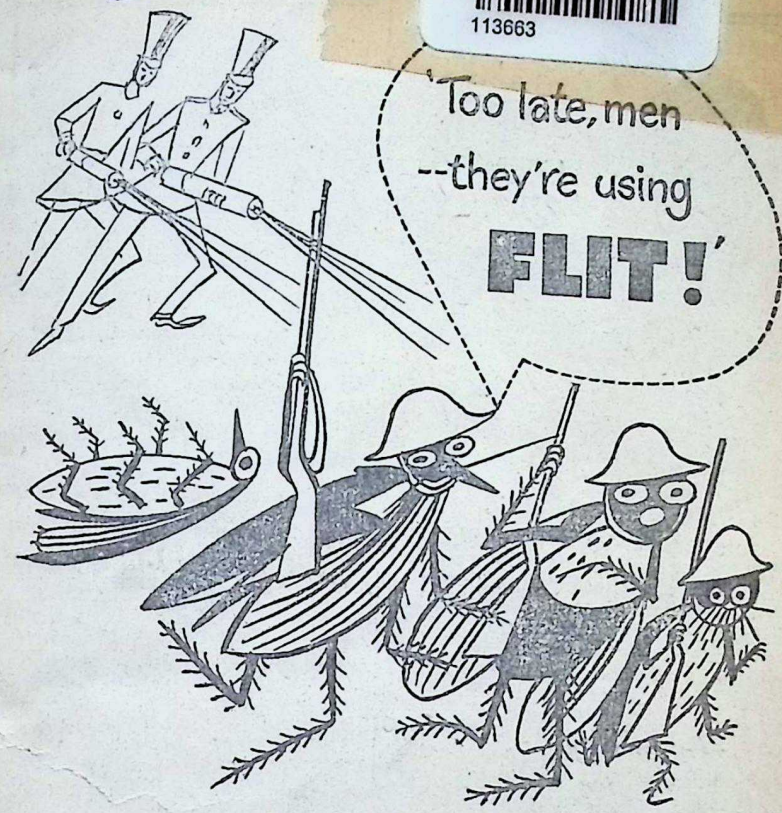

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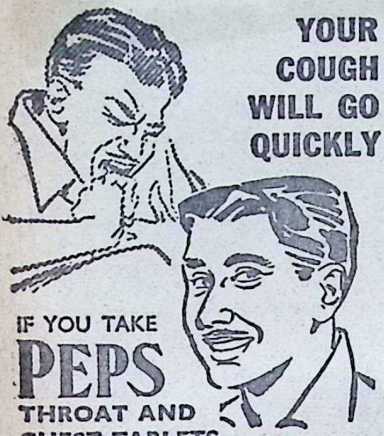

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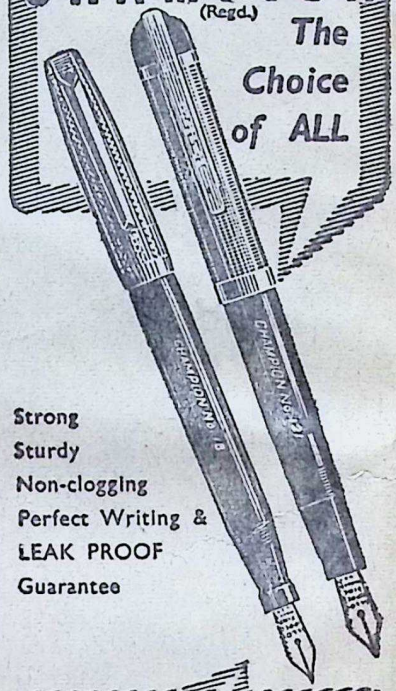

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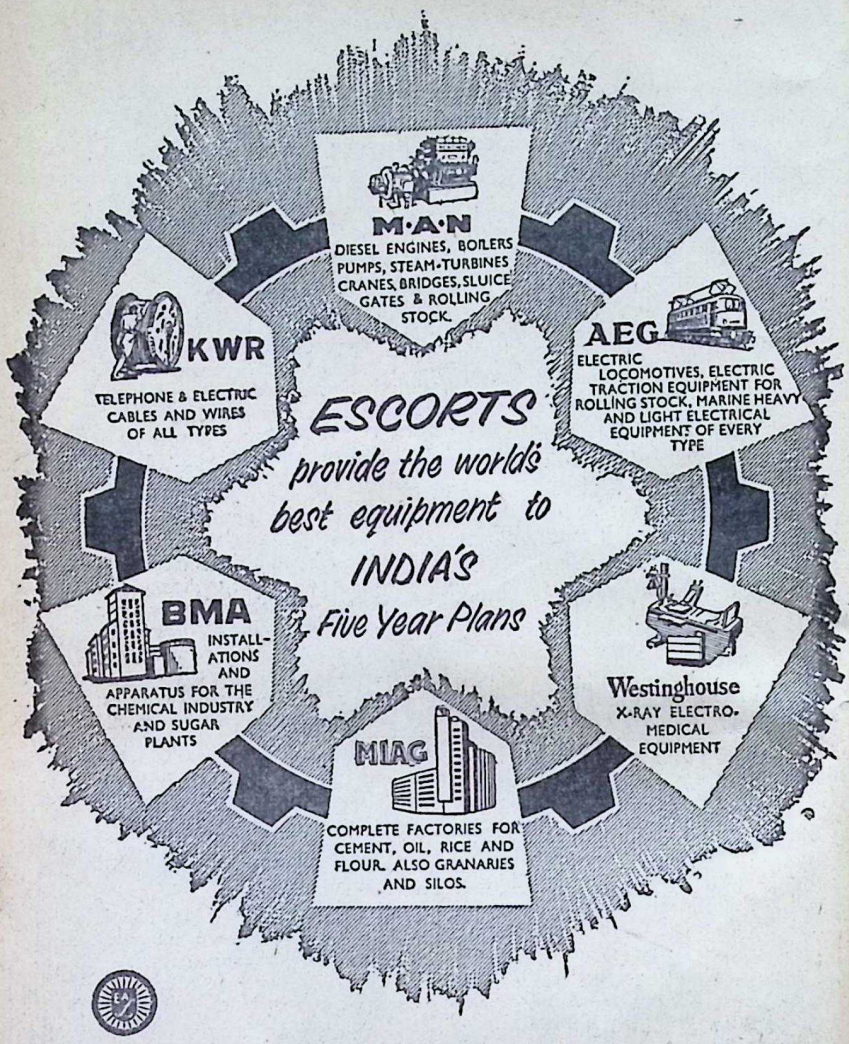

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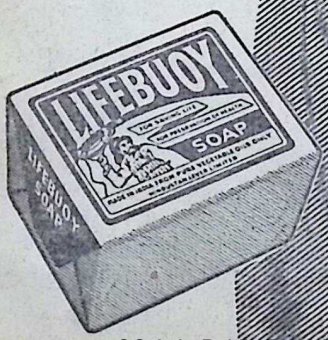

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. IV APRIL 20, 1958 No. 19

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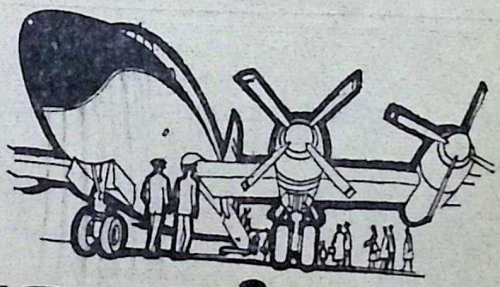

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Vol. IV, No. 19 April 20, 1958

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side
—Rigveda, I-89-i

BHAVAN'S JOURNAL

THE LOTUS FEET

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः
कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा।
चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो
गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम् ॥

Lord of Gauri! As the swan loves the lotus-bed, the Chataka bird, the dark (water-laden) cloud, the Koka bird, the sun every day and the Chakora bird, the moon,—even so, O Lord of beings, my mind desires your lotus-feet, which, sought through the path of knowledge, bestow the happiness of salvation.

—Sri Sankara

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 151

★ *THE FALL OF SOMANATH*
★ *THE LAST DANCE*

Bharatiya Vidya Bhavan,
Bombay.

APRIL 20, 1958.

MY YOUNG FRIEND,

I MUST resume the story of Chaula, my dream child, who had dedicated herself to Lord Somanath.

While Gujarat was preparing for defence, Sultan Mahmud, with his vast army, was crossing the desert. Then followed the episode of Ghogha Chauhan: how the ninety-year old warrior and his numerous sons and grandsons died to a man in a vain effort to bar the invader's progress. If I remember aright, Todd has it that the place where Ghogha Bappa died fighting was known as Ghogha Deva Ki Sthali. I wish some reader of this Letter lets me know where it is, for the spot epitomises the heroism of centuries.

But to go back to my story. Samant, the grandson of Ghogha Chauhan, is sent by Gangasarvagna, the High-Priest of Somanath, to warn him of the coming danger. But when he reaches his home fortress, he finds the fort deserted and the stench of decaying corpses of men and beasts coming from it. The Sultan had passed that way.

With some difficulty, Samant finds his old family priest Nandidutta, who tells him the gruesome tale of how Ghogha Bappa and all his brave Chauhans met their fate.

'For fifteen days we prepared ourselves for battle,' said Nandidutta. 'The fort was repaired. New arms were forged. The bards sang songs of victory. The heroes descended from the Sun and the Moon, got ready for the fight, their foreheads

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shining with *kumkum* paste. Drums, pipes and trumpets sounded in triumph. I began to chant the hymns sacred to Goddess Chandi.

'One day we were standing on the ramparts, when we saw the Hammira's army creeping on the horizon like a huge snake. I was frightened. I had never seen such an army before. I looked at Ghogha Bappa, but in his eyes burnt fierce flames and his right hand played with his javelin.

'"I had never seen such an army before," I told Bappa.

'Bappa laughed uproariously. "Who could harm those whom the trident of Lord Somanath protects?" he asked. Then he turned to me. "Brahmadev, you are our family priest. By your blessings we have grown strong. Now give me a promise that you will do what I want you to." I gave the promise. "No one can change my solemn resolve: I will die rather yield an inch of soil to the Hammira," said Bappa. "If I die, light my funeral pyre with your own hands. And tell my son Sajjan and grandson Samant that my obsequies should be performed at Gaya."

'I gave the promise. Bappa blew his horn and set about collecting his forces who could defy the decrees of fate.'

Mahmud, however, was too astute to waste his time and energy in reducing a border fortress and by-passed it. Nandidutta then continued his narrative:

'The anger of Ghogha Bappa flared up. His hand grasped and ungrasped the hilt of his sword. His eyes flashed like those of a hungry tiger. "Hammira, how dare you escape me?" he roared. We all knew what the roar meant. For 90 years I have been the lord of the desert. Not a bird could fly across it except with my permission. Shall I give place to the Hammira and let him desecrate the shrine I have worshipped all my life. You, disgrace of the Chauhan's race," he turned to his sons, "if you like, you can stay back and earn the infamy of cowardice. Today the Yavan has by-passed us, the guardians of the desert whom Lord Somanath appointed. It is a shame to live even for a moment. The God sent us here; the God now calls us back. Get ready." Bappa drew his sword and I shouted "Well done, lord, well done."

'All the Chauhans drew their sword. Their womenfolk changed their bracelets in token of victory. I recited *Shiva Kavach*. Everyone rushed to the gates. The drums sounded. The horses neighed, the camels snorted. Ghogha Bappa dressed himself in gold, tied his saffron turban and bedecked himself with flowers.

'When Bappa reached the gate, he called me. "Nandidutt,

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your father made the saffron *tilaks* when I was crowned. You have given me the garland when I am on my way to Heaven. Now give me one more promise. When my Chauhan heroes fall in battle, offer their womenfolk to the God of Fire by proper rites." Then he turned to the young women who were standing on the balconies showering rice and *kumkum*. "Well, my girls, have you the courage to follow us to Kailasa?" he shouted with a smile, as if he was inviting them to a wedding feast. Their lotus faces beamed with responsive delight and there were tears in every eye.'

The Chauhan heroes came out of the fortress, fell on Mahmud's army and died to a man shouting 'Jaya Somanath'.

Nandidutta then continued his narrative: 'I was the only man left in the fort, and I had my duty to perform. My son, I then did it with a trembling hand. I piled the funeral pyre in the compound of the temple. Then came the women—women whom I joined to their husbands in wedlock, whose children I had blessed at their birth and taught how to write when they had grown up. Dressed in gorgeous dresses and shining ornaments, they came near where I stood. I applied *kumkum* to their forehead. Then they offered worship to the Sun, to the family deities and last of all to me. My wife and daughter-in-law fell at my feet. And with sweet songs issuing from their throats, they climbed the funeral pyre. And Oh God Shambhu! I, their guru, their father, performed their funeral rites and—woe unto me—set fire to the pyre. Fire leapt up from all sides. Lord! And then all that beauty and loveliness and heroism were consumed in fire.'

Undaunted by the reports of Mahmud's arrival, Bhimadeva, king of Gujarat, decides to leave the country open and concentrate on the defence of Prabhas Patan. Gangasarvagna gives his blessings to Bhimadeva on whom is laid the principal responsibility of defending the shrine. "I am but an instrument of His will. A dreadful enemy is at our doors and if He wills, we will drive him back," says Bhimadeva with humility.

"Look here, my son," says the venerable sage. "You do your duty and the Lord will decide what is best for us. One thing I know. Before the Creation, it was here that Shiva, the Lord of All, manifested Himself in this *linga*, and till the time of the Final Deluge, his *linga* shall be here. Nothing can alter this. Do not worry about me. I will always be with the Lord. I stand here as a rock. Let the *Hammira* do his worst."

Bhimadeva soon organises the defence of Somanath. Old men,

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women and children are sent to Khambhat by the sea; Ganga, of all the women, remains behind to look after the old sage and so is Chaula who could not dream of leaving her Lord nor deny herself the daily ritual of dance before Him. Left alone, she comes in contact with Bhimadeva and seeing his courage, resourcefulness and stern resolve, begins to feel as if her Divine Lord had assumed a mortal shape.

The invaders now invest the fort of Prabhas Patan. From the parapet walls the besiegers see the green-turbaned, red bearded Sultan, moving from point to point, arranging his troops, leading assault after assault on the fort, but without success. Bhimadeva, in the course of the defence, performs prodigies of valour.

Chaula's imagination is fired by the heroic frenzy of the brave defenders. She lives in an enchanted world. The fort of Prabhas is to her Mount Kailasa and Bhimadeva no other than Lord Shankara Himself, ready to destroy the demon Tripura. Self-pledged bride of the Lord as she has been, she is moved by the magic of heroic deeds and has come to believe Bhimadeva to be her Lord. "Parvati and Parameshwara" she thinks they are—the king and herself.

•●●

In the meantime, Samant, young in years but old with the load of suffering and with the wisdom born of grim despair, returns to the fort in the company of Nandidutta. He tells Bhimadeva of the arrangement he had made to defend Anahilvad if the need arises and how he had induced Bhoja Parmar to send his forces to the rescue.

"Samant, you are not a man; you are a god."

"If I had been a man, I would have died many a death, seeing what I have suffered," replies Samant with a sad smile.

The only soft corner left in Samant's heart is for the temple dancer, Chaula, who had once given him the holy waters and blessed him as a sister. He is, therefore wroth to see the young king taking advantage of the innocence and faith of the only being left in the world who is bound to him in affection. He upbraids Bhimadeva for toying with her heart, for a high-born king that he was would never dream of making a temple dancer the Queen of Gujarat. He undeceives Samant; he is, he confesses, deeply in love with Chaula and would marry her despite the social gulf which separates them.

Gangasarvagna also agrees to Bhimadeva's proposal. Chaula who in self-intoxicated devotion continues to feel that the king is Lord Shankara in mortal body, is joined to him in wedlock.

The next day Mahmud's men attack the fort in successive

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waves, but are beaten back. Shivarashi, in a frenzy of disgust at his guru, establishes contact with the invader through a subterranean passage and brings his men into the fort. A renegade chief opens one of the gates to the enemy and the invaders, with fearful yells, swarm into the fort. Bhimadeva fights to the last making a last attempt to stem the tide of men but without success. His brave warriors die to a man. He himself is wounded and loses consciousness.

Gangasarvagna knows that the end has come. Placing the unconscious Bhimadeva in charge of Samant, he has him carried to a boat, which with Chaula leaves for Kanthkot in Kachha. He realizes the deeper meaning of God's will. Maha Rudra, the Divine Destroyer, is out to destroy; it is now only for him to submit to His will.

Mahmud, with his select warriors, reaches the temple and is wonderstruck by the dazzling grandeur of the temple. Shivarashi, to save himself, offers him the wealth of the temple. The Sultan shouts in anger: "Kaffir, Mahmud does not deal in idols. He breaks them." He pushes aside the traitor and enters the temple. There, in front of the *linga* stands the venerable sage, Gangasarvagna, with unflinching eyes.

"Move aside," commands Mahmud.

"The Lord and I are one, beyond change, Infinite," coolly replies the sage.

Mahmud's sword flashes. The head of the noblest of men, severed from his body, rolls at the base of the Lord's image which had been dearer to him than life.

The invader stands for a moment awe-struck in front of the *linga,* then snatches a mace from a bearer and with one stroke breaks it into three. The light of the world is extinguished.

● ● ●

Afraid of meeting the armies of Bhoja, Mahmud escapes through Kutch losing most of his men, horses and material on the way.

Bhimadeva reorganises life in Gujarat once the invader had left the land, and plans are made for a more majestic temple to rise in the place of the old.

Chaula, now residing the royal palace at Khambhat, is now a pathetic figure. Her world had vanished. She now moves in a living hell. Her every moment is anguished by a sense of inexplicable guilt. She was a self-pledged bride of Lord Shiva; in a moment of blind folly, she saw Him in a mortal; now she bore his child! No more for her the ecstasy of

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the bride of the Eternal. No more for her the ecstatic delight of the dance of surrender. No more is she a divinity, but only a woman bearing a child by a man—just a queen lost in ceremonial existence, never to be a free temple dancer—in short, a contemptible creature. All light goes out of her life and she lives in a frozen world, shuddering at every human association.

Months pass. Chaula is delivered of a son. Khambhat celebrates the festive occasion of the birth of a prince. The mother, however, is heart-broken. She cannot bear even to look at the child she had given birth to. She wants to die but like a walking ghost lives on in the hope that once the temple is rebuilt, she will dance before her Lord, just once.

Ultimately, the happy news is brought to Chaula that the new temple of Somanath is complete and soon the confederate kings will assemble there to instal the new *linga*. She immediately leaves for Prabhas, caring neither for herself nor her child. She is only interested, hour after hour, in weaving for herself a festive dress in which to dance on the day the Lord Somanath's *linga* is to be reinstalled. Samant who has also come to Prabhas to witness the installation meets her, his adopted sister, the only link which binds him to life.

On the 15th day of the bright half of *Asvin*, crowds again gather at Prabhas. The new temple once again reverberates to the exultant shouts of 'Jaya Somanath', as the new *linga* is installed in the presence of confederate kings.

On the morning of the day, Chaula requests Bhimadeva to give her permission to dance before the Lord after the installation. The king is angry and sternly turns down the suggestion. Chaula is the queen of Gujarat; she is no longer a temple dancer and cannot dance, much less before a public assembly.

For a moment Chaula feels crushed, the only hope for which she has lived so long is on the point of being extinguished. Then she seeks the aid of Samant.

In the new *sabhamandap* of the temple, the installation ceremony is conducted by a new *Sarvagna* by leading the prayers and chanting *mantras*. After the ceremony is over, he calls for a dance. One moment passes—two—then three. The princes look at each other. The brows of the new high-priest—Ganga-sarvagna—are knit in impatience. Where is the dancer?

The jingling of anklets is heard. The drums resound. The dancer enters the hall, radiant as an *apsara* from the heaven, her diamond-studded dress throwing back a thousand

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glittering reflections. Her face is covered by a scarf.

She comes slowly, as if she finds it difficult even to walk. But soon her steps catch up with the beat of the *mridanga*. The singers begin their song describing the penance of Parvati, and the dancer joins it in a low, trembling, scarcely audible voice.

The song swells in volume. The drum beats resound in vigour. As the dancer dances, she moves her hands as if weaving a garland of flowers and *billi* leaves.

With anklets jingling, she goes to offer worship. She approaches the door of the sanctum to offer prayers. She joins her hands in humility, bows low, prostrates herself before the Image. Then she offers worship by step and gesture.

Princes, impatient to see the face of this unknown dancer, forget their impatience. The singers, seeing the dancer dancing with unpremeditated inspiration, stop singing. Only the *mridanga* gives time to her jingling foot-steps. A magic web is spread over the whole assembly. No one could say whether this was a dance or the floating of an ethereal being. Every eye is fixed on this wonderful dancer.

Like a bride impatient to meet the lover, the dancer finishes her worship. Then, by step and dance, she beseeches Lord Shiva, whirls round in ecstatic rhythm, beseeches him again and again. A stream of grace flows from every limb of hers and the slow jingle of the anklets sings a tragic song.

She tries to please Shankara, to make Him smile. She begs forgiveness; disappointed, she steps back. King Bhimadeva, unable to move, looks at this figure, this dance, this gesture, with wide eyes; there is something very familiar in them. An unknown dread enters the heart of the high-priest.

The dancer makes a final effort to please the Lord. Her dance discloses unfathomable depth of distress. Her anklets seem as if crying. Sobs issue—whether from the *mridanga* or from the throat of the dancer, no one could say. The hearts of all who see and hear her begin to cry.

The dancer again comes near the door of the sanctum and makes a final effort to win her Lord, dashes her head on the ground as if she were embodied hopelessness. With a gesture of sublime surrender, she throws herself before the shrine. The tempo of dance slows down. The head of the dancer almost touches the ground. The *mridanga* and the anklets are hushed.

The dancer again rises a little, again prostrates herself. As if suddenly brought to life, she

(Continued on page 28)

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why should we have BHAKTI?

H. H. Jagadguru
Sri Sankaracharya of [Kanchi

His Holiness and Chief Disciple

IN almost every religion, God is referred to as the Creator, the *Karta* responsible for the creation and sustenance of the world. Since every effect must have a cause, it is inferred that there must be an ultimate cause, namely God, for this Universe. This is brought out in the *Brahma-Sutra: 'Karta Sastrart-thatvat'.*

Another definition of God is that He is the dispenser of the fruits of our actions, be they good or evil, *Karmaphala-data.*

The question may be asked why we should have *bhakti* to a God who is the creator and dispenser. There are His self-chosen functions and He does them. Why should we have devotion to one who created, not at our request, and who dispenses not according to our choice?

This question does not arise in the case of schools of thought which deny a God altogether. Among the *Vaidika* systems, the *Sankhya* denies a creator-God and the Purva Mimamsa has no use for Him. It is a non-intelligent principle that is responsible for the world, according to the former and the dispensation of fruits of actions is due, according to the latter, to *adrshta,* and a God is unnecessary for the purpose.

Sri Sankara Bhagavatpada combated both these positions and established that as a *jada vastu* (inert matter) cannot come from another *jada vastu,* an intelligent God alone must be the cause of the universe.

He also showed that a *chaitanya* (life principle) is necessary to dispense fruits according to merit.

In fact, Sri Sankara directed his criticism mainly against these views of the *Sankhyas* and *Mimamsakas* respectively and

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only incidentally against the Buddhists though he is said to have banished Buddhism from the country by the force of his dialectics.

As a matter of fact, it was left to two near contemporaries of Sri Sankara, Kumarila Bhatta, the Mimamsaka and Udayanacharya, the Tarkika, to undermine the foundations of Buddhism. Kumarila disproved the no-*karma* plank and Udayana no-*Isvara* plank of Buddhism.

Having established that there is a creator who is the creator and dispenser, the question remains why should we show *bhakti* to Him. The *Yoga Sutras* of Patanjali provide the answer. After defining Yoga as the control of mind's activity, the question of the way to control that activity comes up and it is answered that this can be brought about by the worship of God who is free from any imperfection or blemish, who remains unmoved and unmovable, who is the *stthanu* amidst the imperfect and the unstable things of the world.

Being the all-knowing Intelligence, God is not affected by anything which would distract the mind and prevent its control. It is such an ideal that we should have before us to train ourselves in mind control, so that the mind may be almost absolutely steady like a flame in a place where there is no breeze.

Since concentrated meditation on a thing makes one like it, meditating on God, Who being Omniscient is still unmoved and unaffected by want or desire makes one like God Himself.

As one holds fast to a steady pillar to prevent from being tossed about, so too should one bind oneself through Bhakti to God to steady one's mind.

The purpose of prayer is not to petition for benefits. Such petitioning implies either that God does not know what we want, which will militate against His Omniscience, or that He waits to be asked and delights in praise, which will degrade Him to the level of ordinary men. Why then do we pray?

Though Omniscient, God is immanent in every creature and knows what is in the heart of every person, yet, if what we wish to say in prayer is unsaid, it afflicts our heart and prayer heals that affliction. By prayer we do not seek to change what God ordained; in fact we cannot do so. We go to Him to remove our impurities. As Tiruvalluvar said, we attach ourselves to Him who has no attachments to rid ourselves of our attachments.

A devout consciousness that God exists will itself do the miracle of alchemising us into purity of nature. We obtain a spiritual charge into our frame by being in His presence.

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SCENES from Ramacharitamanasa by Goswami Tulsidas

[After sending Sumantra away with great constraint, Sri Ramachandra was standing on the banks of Ganga with Sita and Lakshmana with the intention of crossing the river. He himself called for a boat but the boatman would not bring it. He felt that Sri Rama was a 'dangerous' man!]

The LUCKY BOATMAN

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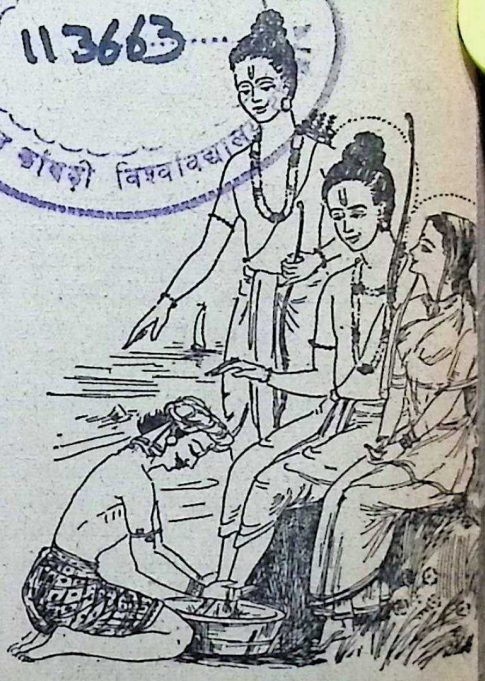
चरन कमल रज कहुँ सब कहई।
मानुषकरनि मूरि कछु अहई॥
छुअत सिला भई नारि सुहाई।
पाहन ते न काठ कठिनाई॥
तरनिउ मुनि घरनी होइ जाई।
बाट परै मोरि नाव उड़ाई॥



"I know your hidden power," said he; "all say that the dust of Thy lotus feet is a kind of magic charm for making humans out of inert mass. That dust fell on a rock and it became a beautiful woman; and wood being no harder than stone, by coming in contact with Thy feet, my boat would become a hermit's wife and fly off! I shall then have not only lost my boat but my livelihood too! And I would be put to great difficulties."

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यहि प्रतिपालउँ सब परिवारू।
नहिं जानौं कछु और कबारू॥
जौं प्रभु पार अवसि गा चहहू ।
मोहि पद पदुम पखारन कहहू ॥

By this ferry I support my whole family; I know no other means of living. If, my lord, Thou really wantest to cross the river, then bid me wash Thy lotus feet!

पद कमल धोइ चढ़ाइ नाव
न नाथ उतराई चहौं।
मोहि राम राउरि आन दसरथ
सपथ सब साँची कहौं॥
बरु तीर मारहिं लखनु पै
जब लगि न पाय पखारिहौं।
तब लगि न तुलसीदास नाथ
कृपालु पार उतारिहौं॥

O lord! After having washed Thy lotus feet, I will take you all on board and I require no fee. I swear, O Rama, by Thyself and Dasaratha. I tell Thee the whole truth. Lakshmana may shoot me with his arrows but till I have washed Thy feet, Merciful Lord of Tulasi Das, I will not take Thee across!

सुनि केवट के बैन, प्रेम लपेटे अटपटे।
बिहँसे करुन ऐन, चितइ जानकी लखन
तन॥

When Sri Ramachandra heard the boatman's words, so rude but so devoted, the Merciful Lord looked at Janaki and Lakshmana and laughed.

कृपासिंधु बोले मुसुकाई।
सोइ करु जेहि तव नाव न जाईई॥
बेगि आनु जल पायँ पखारू।
होत बिलंब उतारहि पारू॥

Said the Queen of Grace with a smile, "Do so, then, that your boat may not be lost! Bring water quickly and wash my feet, for it is late. After that take me across."

जासु नाम सुमिरत एक बारा।
उतरहिं नर भवसिंधु अपारा॥
सोइ कृपालु केवटहिं निहोरा।
जेहि जग किय तिहुँ पगहुँ ते थोरा॥
पद नख निरखि देवसरि हरषी।
सुनि प्रभु बचन मोह मति करषी॥

He, by thinking on whose name but once men cross the boundless ocean of *samsara*, He, the Merciful, who had made the three worlds too small for his three strides, made a request of a boatman! Gangaji was first disappointed at the Lord's words (since by the boatman's washing the Lord's feet, she would be denied the opportunity of wearing their dust on her head) but at the prospect of seeing the Lord's toe-nail (her own source or mother) overflowed with joy.

केवट राम रजायसु पावा।
पानि कठौता भरि लै आवा॥
अति आनंद उमगि अनुरागा।
चरन सरोज पखारन लागा॥
बरषि सुमन सुर सकल सिहाहीं।
यहि सम पुन्य पुंज कोउ नाहीं॥

At Sri Rama's bidding the boatman filled a wooden bowl

(Continued on page 36)

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the 'STRANGE POISON'

SCENES
FROM
NARAYANEEYAM
OF
Narayana Bhattathiri

त्वत्सेवोत्कः सौभरिर्नाम पूर्वं
कालिन्द्यन्तर्द्वादशाब्दं तपस्यन् ।
मीनव्राते स्नेहवान् भोगलोले
तार्क्ष्यं साक्षादवैक्षताग्रे कदाचित् ।।

Long ago Sage Soubhari, wishing to serve Thee, did penance for twelve years underneath the waters of Yamuna. While he did so, he developed great affection for the fishes which lived there joyfully. On a certain occasion he noted Garuda reconnoitring for prey.

त्वद्वाहं तं सक्षुधं तृक्षसूनुं
मीनं कञ्चिज्जक्षतं लक्षयन् सः ।
तप्तश्चित्ते शप्तवानत्र चेत् त्वं
जन्तून् भोक्ता जीवितं चापि मोक्ता।।

Garuda, Thy aerial vehicle, was very hungry and he had caught a fish which he ate. On seeing it, the Sage's heart boiled with rage. Thereupon he pronounced a curse on Garuda: "Should you dare to kill and eat any more of the creatures living in these waters, you shall lose your life!"

तस्मिन् काले कालियः क्ष्वेलदर्पात्
सर्पारातेः कल्पितं भागमश्नन् ।
तेन क्रोधात् त्वत्पदाम्भोजभाजा ।
पक्षक्षिप्तस्तद्दुरापं पयोऽगात् ।।

At that time there lived a great serpent by name Kaliya. Proud of his own poisonous strength, he started eating the monthly share of *bali* given by other serpents as bounty for Garuda. The latter who serves at Thy lotus feet, became enraged at this and belaboured Kaliya by means of his powerful wings. Kaliya thereafter took shelter under the waters of Yamuna which were inaccessible to Garuda (due to the Sage's curse).

घोरे तस्मिन् सूरजानीरवासे
तीरे वृक्षा विक्षताः क्ष्वेलवेगात् ।
पक्षिव्राताः पेतुरभ्रे पतन्तः
कारुण्यार्द्रं त्वन्मनस्तेन जातम् ।

While thus the cruel serpent Kaliya lived in Yamuna, the power of his venom transcended the waters and burnt the trees that had grown on her banks. Even birds flying above the water fell down dead by the poisonous effect. On seeing these calamities, Thy heart was moved to pity.

काले तस्मिन्नेकदा सीरपाणिं
मुक्त्वा याते यामुनं काननान्तम् ।
त्वय्युद्दामग्रीष्मभीष्मोष्मतप्ता
गोगोपालाः व्यापिबन् क्ष्वेलतोयम्।।

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Once at that time Thou hadst been to the forest adjoining Yamuna for grazing cows unaccompanied by Balarama.* It being a hot summer day, the cows and cowherds became very thirsty and drank the poisoned waters of Yamuna to heart's content.

नश्यज्जीवान् विच्युतान् क्ष्मातले तान्
विश्वान् पश्यन्नच्युत ! त्वं दयार्द्रः ।
प्राप्योपान्तं जीवयामासिथ द्राक्
पीयूषांभोवर्षिभिः श्रीकटाक्षैः ॥

O, Achyuta! When Thou beheld all of them sprawling about on the ground lifeless, Thou wert moved by compassion. Thou went near them and by showering on them Thy nectarine glance, Thou revived them to life instantaneously!

किं किं जातो हर्षवर्षातिरेकः
सर्वाङ्गेष्वित्युत्थिता गोपसङ्घाः ।
दृष्ट्वाग्रे त्वां त्वत्कृतं तद् विदन्तः–
स्त्वामालिङ्गन् दृष्टनानाप्रभावाः ॥

"What a wonder! What a wonder! Our whole body exhilarates with boundless joy!!" Exclaiming thus all the cowherds sat up like one waking from a dream. Seeing Thee before them and having known Thy superhuman feats in the past, they concluded that it was all by Thy grace, and hence they embraced Thee affectionately.

गावश्चैवं लब्धजीवाः क्षणेन
स्फीतानन्दास्त्वां च दृष्ट्वा पुरस्तात् ।
द्राग्वव्रुः सर्वतो हर्षबाष्पं
व्यामुञ्चन्त्यो मन्दमुद्यन्निनादाः ॥

Even so did the cows come back to life instantaneously overflowing with joy. Seeing Thee in front of them they shed tears of joy and mooing softly, they quickly stood surrounding Thee.

रोमाञ्चोयं सर्वतो नः शरीरे
भूयस्यन्तः काचिदानन्दमूर्च्छा ।
आश्चर्योयं क्ष्वेलवेगो मुकुन्दे–
त्युक्तो गोपैर्नन्दितो वन्दितोऽभूः ॥

"Oh, Mukunda! Strange indeed is the effect of this 'poison'! An inexplicable fount of pleasure wells up from our inner beings. Look! Our hairs stand on end all over our body!" The cowherds praised Thee thus and worshipped Thee.

एवं भक्तान् मुक्तजीवानपि त्वं
मुग्धापाङ्गैरस्तरोगांस्तनोषि ।
तादृग्भूतस्फीतकारुण्यभूमा
रोगात् पाया वायुगेहाधिवासा ! ॥

O, Guruvayurappa! By Thy lovely side-glances Thou deliverest people even from death, making them free even from illness. When Thy grace is so spontaneous in its effusion, it should not be difficult for Thee to cure me of my illness!

*Balarama being the incarnation of Adi Sesha, we have to infer that the tragedy would not have occurred if he had accompanied them.

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Re-awakening of India's National Genius

SANKARA

Sister Nivedita

On the 24th of this month, our country and the world will be paying its homage to Sri Sankara Bhagavatpada, the propounder par-excellence of the Advaita system of philosophy and shanmata-sthapanacharya. The present extract is a tribute from a great European savant which emphasises the great Acharya's role in our spiritual evolution.

"WHENEVER the *dharma* decays, and when that which is not *dharma* prevails, then I manifest myself; for the protection of the good, for the destruction of evil, for the firm establishment of the national righteousness, I am born again and again." So says the *Bhagavad Gita*—and never was any prophecy more conclusively vindicated than this, by the appearance of Sankaracharya, early in the ninth century after Christ.

This wonderful boy—for he died at the age of thirty-two—was born at the end of the eighth century and had already completed a great mission when most men were still dreaming of the future. The characteristic product of oriental culture is always a commentary. By this form of literature the future is knit firmly to the past, and though the dynamic power of the connecting idea may be obscure to the foreigner, it is clearly and accurately conveyed to the Eastern mind itself.

The Sanskrit *sutras* lend themselves to critical writing, and even demand it, in a special degree: for the word *sutra* means thread and is applied to works which are only the main line of a given argument, and require expansion at the end of every sentence. This literary convention obtains in all oriental countries and must date from the period when the main function of writing was to assist memorising.

Obviously, by writing a new commentary on a given *sutra*, the man of genius has it in his power to readjust the relationship between a given question and the whole of current opi-

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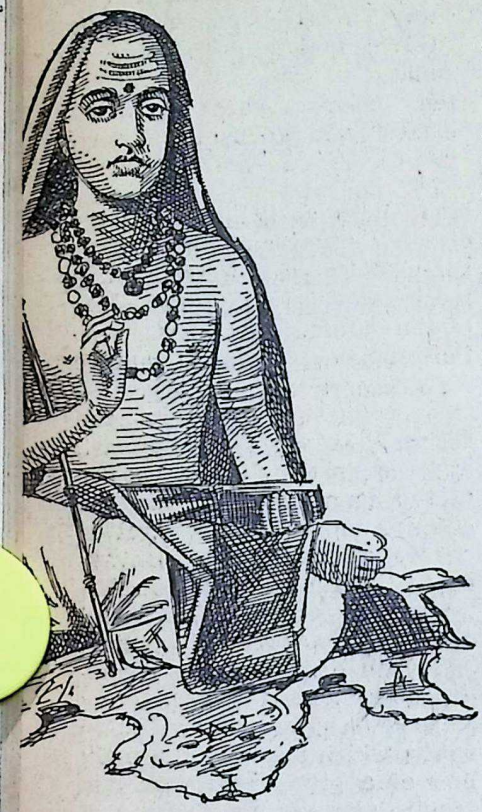

nion. Hence it is not surprising to find that the masterpiece of Sankaracharya's life was a commentary on the *Vedanta-Sutra.*

The problems which faced the Indian mind during his lifetime, with the single exception that the country was then rich and prosperous, must have been curiously like those of the present day, and it is difficult to avoid the conclusion that in his eyes they assumed national dimensions.

Religious practices had lost their primitive simplicity and also perhaps their compelling power. Ideas as to national and unnational (for the word "orthodox" was but the Asiatic word for "national") were conflicting and confused. Men lived much in the thought of the recent sectarian developments of the faith, and tended to lose sight of its austere imperative, pointing to the higest realisation, of its antiquity, and its close-knit continuity. Lakshmi, Goddess of Fortune, was one of the chief objects of worship. Sects and kingdoms alike had lost their sense of mutual solidarity. *Never perhaps was an Asiatic people nearer precipitating itself on a purely secular development.*

At this moment, the whole of the national genius awoke once more in Sankaracharya. Amidst all the brilliance and luxury of the age, in spite of the rich and florid taste of the Puranic period, his soul caught the mystic whisper of the ancient rhythm of the Vedic chants, and the dynamic power of the faith to lead the soul to superconsciousness became for him the secret for every phase of Hinduism. He was on fire with the love of the Vedas. His own

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poems have something of their classical beauty and vigour; and his books may almost be described as chains of quotations from the most piercing and comprehensive sentences of the Upanishads, to which he has contributed links and rivets.

Sankaracharya wandered, during his short life, from his birthplace in the South as far as the Himalayas, and everything that he came across in his travels related itself to the one focus and centre in his mind. He accepted each worship, even that to which he was at first adverse, but always because he found that the great mood of One-without-a-second was not only the Vedic, but also the Puranic goal. This is the doctrine that he expresses in his twelve epoch-making commentaries, especially in his crowning work, the commentary on the *Vedanta-Sutra*. And this idea, known as the Advaita philosophy, constitutes, for the rest of the Hindu period, the actual unity of India.

Western people can hardly imagine a personality such as that of Sankaracharya. In the course of so few years to have nominated the founders of no less than ten great religious orders, of which four have fully retained their prestige in the present day; to have acquired such a mass of Sanskrit learning as to create a distinct philosophy and impress himself on the scholarly imagination of India in a pre-eminence that twelve hundred years have not sufficed to shake; to have written poems whose grandeur makes them unmistakable, even to the foreign and unlearned ear; and at the same time to have lived with his disciples in all the radiant joy and simple pathos of the saints—this is greatness that we may appreciate, but cannot understand. We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the force and freedom of Martin Luther, and the political efficiency of Ignatius Loyola; but who could imagine all these united in one person?

Subsequent critics have painted Sankaracharya as the persecutor of Buddhists. Inasmuch as he asserted a coordination of mythologies and doctrines, instead of preaching a single exclusive method of salvation; inasmuch as to him the goal was a positive, and not a negative affirmation, and in so far also as he insisted upon the worthlessness of ritual apart from philosophy, of worship without illumination, he may be taken as the enemy of one school or another. It is almost unnecessary to add that this enmity was purely controversial in its character, and to Buddhists of the Northern school, a clearer historic know-

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ledge will reveal him as the very opposite of a persectutor, as, rather, another example of the race of inspired religious teachers to which their own apostle, Nagarjuna, belonged.

Buddhism, as a whole, with the succeeding Puranism, had been the creation of the lay mind, the creation of the people. The work of Sankaracharya was the relinking of popular practice to the theory of the Brahman, the stern infusion of mythological fancies with the doctrine of the Upanishads. He took up and defined the current catchwords, *maya, karma,* reincarnation, and others—and left the terminology of Hinduism what it is today.

At the same time, we must not neglect to remind ourselves that in all this, if he had been other than the expression of that which it was the actual tendency of the race to formulate, he would not have found the scope he did.

The recognition of a great man is as essential a factor in his history as his own power and character. His complete appropriation by his nation only shows that he is in perfect unison with its thought and aspiration.

KULAPATI'S LETTER No. 151—*Contd.*

stands up, anklets jingling fast in ecstatic delight. Her Lord appears to have been pleased with her. With one great effort, she dances as if flying in the air. She whirls in joyous delight. Her anklets ring like the drums of victory. The assembly, transfixed with amazement, looks on and as the dancer reaches the climax of her dance in a sudden joyous whirl of skirts, the cloth which covered her face falls off.

On the emaciated but beautiful face of the dancer there is eternal happiness. In her eyes flashes the light of undying love. The *mridanga* stops, the anklets jingle no more. She lies in front of her Lord.

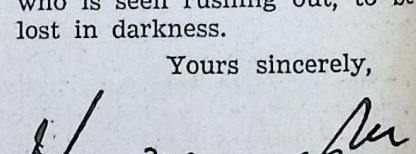
The dancer's head laid on the threshold of the sanctum droops on one side. Her body, so graceful, lies huddled in a heap.

The sword flashes in the hands of Bhimadeva, but Gangasarvagna, with a wave of his hand, stops the king and rushes towards the dancer.

At that supreme moment, Chaula yielded herself to her Lord, surrendering all.

In that frightened assembly, awed into silence, all that is heard is one sob of a warrior who is seen rushing out, to be lost in darkness.

Yours sincerely,



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Sri Ramakrishna Upanishad—29

C. Rajagopalachari

PRAYER

WE must not be constantly petitioning to God asking Him to do this thing and that thing for us. We must instead just say, "Thy will be done," and be content to do His bidding. All holy scriptures stress the need for this spirit of utter surrender to God's will. But man's unregenerate nature does not acquiesce easily. From time immemorial we have been petitioners seeking favours. With our lips we utter, "Everything is your grace, your own," but in our hearts we crave for this and that and expect God to grant us the boons we seek.

God's decrees are not easy to understand. We cannot truly know which is good and which is evil. We do well, therefore, to leave everything to His wisdom. This is the only correct course for us. But there is no harm in sentient beings speaking to God as they would speak to one another. That is but natural. What harm is there in our speaking out to God what is in our hearts? None at all. Though God is the lord of all things, there is no harm in speaking to Him in the form of prayer as freely as man and wife speak to each other. If we open out our hearts to Him without reserve, sport with Him and talk to Him at least once daily, our thought, speech and act will get purer. There is no doubt that our hearts will be cleansed of their dross. This is a truth which everyone can realise by experience.

★★

"How should we pray? Should our prayers be silent and mental prayers? Are loud outpourings of our feelings proper in prayer?" Sri Ramakrishna's teaching on this matter is this:

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"We may do what pleases us best. Even if we speak in a low voice, God will hear us. He can hear the slightest movements even of small ants."

"Is prayer of any use?"

"When our hearts and tongues are in accord, our prayers will certainly have effect. But if one says aloud, 'All this is Thine,' but inwardly thinks 'It is all mine' and prays to God, it will be useless. Do not seek to deceive God. You cannot fool Him! Your heart and your act must be in unison. Pray with your whole heart and mind. God will grant your prayer. You are very dear to Him. Do your duty at the appointed time and leave the rest to God. Have no care!"

No danger will hit a ship so long as its compass is intact. Even as the needle of a mariner's compass always points to the Pole Star, if our mind is steadfastly fixed on God, we shall reach harbour safely enough!

It does not matter if you cannot offer worship to images in the way that other people do. But pray to Him saying, "I do not know whether you have form or not. I do not know what you are. I am ignorant. But, whatever your nature, give me your grace."

My son, none will take care of you so well as He. He will listen to all your prayers. He knows what is good for you. He will surely give you his *darshan* one day. He will appear before you at least when you are on the point of death. But do not give up praying to Him. In weal or woe, there is not another like Him with whom you can hold converse. Prayer is only holding converse with God. Men cannot remain dumb; they speak with others. Prayer comes under this law.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[To be continued]

TULSIDAS—*Contd.*

with water and brought it. In great ecstasy he lovingly started washing Sri Rama's lotus feet. All the gods rained down flowers and envied the boatman's luck praising, 'None is so meritorious as he!'

पद पखारि जलु पान करि,
आपु सहित परिवार।
पितर पार करि प्रभुहिं पुनि,
मुदित गयउ लै पार॥

After washing Sri Rama's feet and partaking of the water along with his family and thus ensuring his ancestors' salvation, the boatman joyfully ferried the Lord across Ganga to the other bank.

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SANKARADEVA

THE VAISHNAVA SAINT OF ASSAM

Jairamdas Doulatram.

IN the north-easternmost corner of India, the *bhakti* cult, deriving its inspiration from the *Bhagavata Purana* and the practice of its teachings in the sacred places of India, blossomed in the valley of the Brahmaputra through the personality of Sri Sankaradeva, who has left a permanent impress on the religious, social, literary and cultural life of Assam. He was born in 1449 A.D. and died in 1568, at the great age of 120 years.

Remaining active to the last day of his life, his period of public work in all the above four fields lasted a whole century. He matured early. He received education in Sanskrit for seven years, from the age of 12 to 19, under the learned scholar Mahendra Kandali, and wrote and staged his first religious drama in the last year of his period of schooling. He maintained this high level of achievement in all his later life and his rich and versatile personality poured forth impassioned poems and songs and dramas.

In the process, he translated and employed the contents of the *Bhagavata Purana* to carry the message of *bhakti* to the common man of Assam in the local language of the people.

Sankaradeva married when he was twenty-three years old and functioned both as householder and preacher for eleven years. His wife died when he was thirty-four, whereafter he devoted himself almost entirely to the practice and preaching of the *bhakti* cult. For twelve long years, he left Assam to undertake a pilgrimage of the sacred places of India. From 1483 to 1485 A.D. he stayed at Gaya, Puri, Brindavan, Mathura, Kashi, Dwarka, Prayaga, Setubandha, Barahkunda, Kurukshetra, Ayodhya, Badarikashram and other places and shared the thoughts and aspirations of kindred spirits at these places of universal pilgrimage, drinking deep from the original founts of the *bhakti* cult, where the traditions of Sri Krishna were a vital, living and life-giving force.

Sri Sankaradeva returned to Assam with comprehensive plans to build lasting foundations for the *bhakti* cult among

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his people. Rituals and sacrifices, the worship of *Shakti* in different forms, Tantric practices—these held sway over the popular mind in Assam as in other parts of India in those days.

He used, with rare talent and capacity for adaptation, all the instruments of religious propaganda which his long pilgrimage had enabled him to see in powerful action elsewhere and gave his own elastic mind full play to devise what would best influence his own people.

He set up a few central *sattras* or monasteries from where his preaching radiated. He started the institution of Namghars in the villages, where sweet-tuned *kirtan* brought the *bhakti* cult daily to the door of the tiniest hamlet, and through which his programme reached the mass of the people.

The media of both music and drama were powerfully employed to win the people to the teachings of the *Bhagavata Purana* and through its numerous stories, the love and devotion for the one Supreme God was instilled into the minds of the people who attended his congregations or thronged the Nam-ghars in the villages.

During his lengthy pilgrimage to the sacred places of India, Sri Sankaradeva had occasion to see the varied forms of *bhakti* in action. The *Bhagavata Purana* mentions nine forms:

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं
अर्च्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।

The most famous representatives of these respective forms of *bhakti* are Parikshit, Shuka, Prahlada, Lakshmi, Prithu, Akrura, Hanuman, Arjun and Bali. Sri Sankaradeva preferred to emphasise in Assam the seventh, the *dasya* form of *bhakti*, the

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relationship of the devotee to be that of the servant to the master. He rejected consciously the Radha-Krishna form, having probably seen the abuses to which this form had unintentionally become susceptible in immature hands.

He also dislinked *bhakti* from any objective representation of God, preferring to give to the *Bhagavata* scripture itself the place of pride and veneration in his Nam-ghars.

His gatherings were open to all sections and classes of the people, with the result that he not only wrought a great religious reform during the hundred years of his preaching and practice but a great social upheaval was inaugurated by him which has left its imprint on Hindu society in Assam.

His deliberate choice of the language of the masses as the medium of his writings and his use of it for the most popular theme of religion, has also placed him in the forefront of the creators of Assamese literature of abiding value.

He composed voluminously and he himself sang and enacted what he composed. This gave to his compositions the vigour and vitality of life. Music and drama themselves took new birth in his hands and no single person in Assam's cultural history has made a greater contribution than Sri Sankaradeva to the cultural progress of the people.

The term 'Sankarian age' has been fittingly used to describe the period of religious, social, literary and cultural renaissance in Assam which commenced in the fifteenth century.

He wrote more than thirty volumes almost entirely in Assamese poetry, which included the translations or summarised versions, in verse, of six books of the *Bhagavata Purana*, dramas and poems on such themes as Harishchandra, Rukmani-haran. Amrita-manthana, Bali-chalana, Kaliya-damana, Keli-Gopala, Parijata-harana, and others of a similar type, drawn from the *Bhagavata Purana* itself.

He also wrote *Ramayana, Uttara-Kanda* and *Rama-Vijaya,* in Assamese verse. His most popular production was *Kirtanghosha* which is held in high respect as one of the scriptures of the Vaishnavites of Assam and is in daily use in Vaishnava homes.

His Bargits, deeply devotional songs of a classical type, have a great enthralling effect even on the illiterate masses. His prose work *Bhakti-Ratnakara* describes the ethics and religious doctrines of Vaishnavism as propounded by him to his followers.

Apart from prose works and dramas, his poetical compositions would come to nearly

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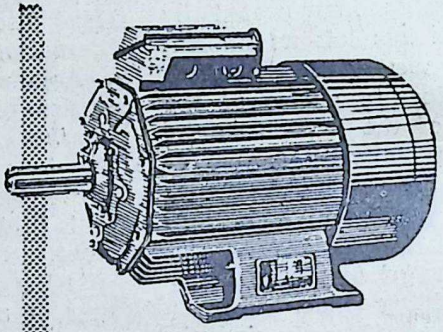
15,000 verses of great richness and sweetness and surcharged with deep emotion and pathos, all revolving round the eternal theme of *bhakti*.

He wrote and sang and enacted and preached this theme, creating an emotional wave as he moved from place to place during his long active life.

Four centuries after his death he remains a vital force among a large section of the people of Assam.

Sri Sankaradeva (1449-1568 A.D.) was a predecessor and a contemporary of some of the greatest figures of Vaishnava religion of the 15th and 16th centuries, like Kabir (1398-1518); Guru Nanak (1469-1539); Chaitanya Dev (1486-1534); Mira Bai (1500-1547); Dadu (1545-1603); Tulsidas (born in 1532); and in his own part of the country, he exercised the same and similar influence as they did in their own. Sri Sankaradeva ranks among the great personalities in our religious and social world which the country produced 400-500 years ago.



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Bhagawan Parashurama

PART IV: ON THE BANKS OF THE NARMADA

● K. M. Munshi ●

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. .On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.

We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama but later falls for him. Arjuna starts suspecting Mriga.

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8. LOMA in search of RAMA

MRIGA knew all the secret passages by which one could go out of the fort, as she was often in the habit of doing so without anyone knowing about it. It was therefore easy for her to go to the shrine of Pashupati at the appointed time.

When she arrived at the mango grove, two persons dressed as men came from behind a tree. Mriga immediately recognised the small, graceful but sinewy body of Bhagavati Loma and could not restrain herself. All the misery of the sleepless nights that she had passed for months assumed intensity and she broke down. Bhagavati and Vimada remained silent till she recovered her self-possession.

'Why are you here? Things are terrible here,' she whispered.

'I don't care what happens to me,' said Loma in a firm voice. 'But what has happened to Gurudeva? I must find him out, or go to whichever world he has gone.'

Mriga looked at the fiery devotion of this small woman with a jealous eye. Lord Pashupati never gave her the privilege of giving such devotion to anyone.

'Oh Bhagavati, why have you come back? What will happen to you if you are taken captive here?' she asked.

'Where is Gurudeva?—that is what I want to know,' said Loma with quiet emphasis. 'If I do not find Gurudeva, I had better be dead. What can Arjuna do to me? I will kill him and then die.'

'Will you kill him?'

'Yes,' replied Loma. 'He has destroyed my life. He kidnapped me from Aryavarta. He has been thirsting for the blood of Gurudeva. He has decided to make me a victim of his lust. Now I have made my final resolve.'

'What have you resolved to do?' asked Mriga.

'For a long time I have tried to find the whereabouts of Gurudeva, but I have not succeeded. Now I have come to find him myself. It is your business to find him for me. You are his disciple,' said Loma.

An unfamiliar joy sprang up in the heart of Mriga as she found herself referred to as the disciple of Bhargava by no less a person than the venerable Bhagavati herself. 'What can I do? I am no better than a prisoner. Sahasrarjuna has no confidence in me,' she said.

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'If you don't help me, I shall have to go to Sahasrarjuna myself,' said Loma in a matter-of-fact tone.

'But didn't I tell you? He will kill you.'

'No. He will be consumed by his own lust. You know that he has never been able to outgrow his fascination for me. I will see that he is consumed in the fire of his own fascination,' said Bhagavati.

'Will you take away even the little happiness which is left to me?' asked Mriga piteously.

'He has already taken away all my happiness. I have now only to die in a manner which befits the dignity of Gurudeva.'

Mriga, feeling disturbed at this wild resolution of Loma, folded her hands. 'Bhagavati, don't talk like this. I will help you in the best way I can.'

'You swear by Pashupati.'

'Yes, I swear not only by Pashupati, but by Gurudeva,' said Mriga with folded hands. 'To me there is no difference between Gurudeva and Lord Pashupati.'

'Then tell me where is he?'

'Shall I tell you the truth?' asked Mriga. 'You must give up all hope of seeing Gurudeva again. After you left Mahishmati, I set him free from the underground cellar and, in the sight of everyone, he walked away to the shrine of Pashupati. Then, as I had arranged, he left for Chandrateertha in a boat. But he did not reach there. I got every enquiry made.' Mriga broke down again. She could not bring herself to talk about Rama's death.

'Tell me whatever you know,' commanded Loma. 'I have steeled my heart against every disaster.'

'He is no longer alive,' said Mriga, sobbing. 'I made every enquiry from the sailors who were in the boat. I am responsible for his death.'

'What is it? Tell me,' asked Loma steadily.

'When they were about to reach Chandrateertha, one of the sailors made a hole in the boat and sunk it,' continued Mriga. 'Gurudeva did not know that the Aghoris lived on the opposite bank.'

'What happened then?' asked Loma.

'When the other sailors came back to the Chandrateertha side of the river, they heard weird shouts of the Aghoris on the opposite bank. Evidently Gurudeva was captured by them.'

'And then?' asked Bhagavati, her heart stopping dead.

'Then—then—only Daddanath Aghori would know what happened,' said Mriga.

Everyone present trembled.

'Does Daddanath Aghori live on the blood of men?' asked Vimada.

'Yes, yes. He flies in the air; he wanders from burning-ground to burning-ground; he

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drinks nothing but human blood.'

Even the brave Loma shuddered with fright. Can she, a woman, do anything but shed tears? But the next moment there was a spark which enkindled hope in her heart. Can her Rama die? Die, and leave her alone? Suddenly she saw before her eyes Bhargava standing victorious with his *parashu* in his hands. 'No, no, no,' she said. 'No one can kill Bhargava.'

Even Mriga's eyes were no longer humid. She appeared to be bound with Loma by the bond of devotion.

'How do you know?' she asked.

'I know, I know,' said Loma. 'Since his boyhood, fire has not scorched him; water has not drowned him; arms have not wounded him. Not even the malice of men has touched him,' said Loma.

'I have not the faith that you have,' said Mriga, but as she spoke, she felt as if she was struck dumb.

From the dark shade of the trees came the sound of sandalled feet. The darkness was lit up by a circle of dim greenish light, in which they saw Bhargava standing with his battle-axe like some insurmountable peak of the Himalayas. Mriga almost fainted. From the mouth of Loma issued but one word: 'Rama'. A little away, Mrikund who unable to restrain his curiosity had concealed himself behind a tree to overhear the conversation, saw the vision too and fell on the ground.

'Where can I meet Daddanath Aghori?' asked Loma suddenly.

'No one has seen him. On every dark night of the month, he comes to the burning-ground near the shrine, by crossing the river on a corpse. Next day we find a dead body lying in the compound, all blood sucked from its veins. Then we see the skull offered to Pashupati by Aghori. This is all that we know about him,' said Mriga.

'But where does he live?' asked Loma.

'Lord Pashupati alone knows,' replied Mriga. 'He lives in the burning-ground—or where you hear an unearthly laughter. But his home is in the Forest of Aghoris.'

'Can anyone take me to the Forest of Aghoris?' asked Loma.

'No one has known to have gone there. Mrikund might be knowing something about it.'

Mriga took them to Mrikund, who said: 'If you stand on the bank of Mother Rewa, you will see a mountain in the far east. The Aghorvana is situated at its foot. You cannot reach there

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by the river, for a thousand crocodiles guard it. You cannot go there by land because a hundred thousand ghouls bar the way.' Guru spoke in frightened accents. 'Whenever I hear the name of Daddanath, I fear death. Once only I saw the corpse from which blood had been sucked by Daddanath. I was then so frightened that I was prostrate with fever for twenty-one days.'

'Will my Rama be there with him?' asked Loma.

'If he is anywhere alive, he would be with Daddanath.'

'How does Daddanath come here?' asked Loma.

'He walks on the waters of the river. Some men have seen him coming here that way.'

'Then I must find out Daddanath Aghori.'

'What madness! No one has ever seen Daddanath Aghori and come out alive.'

'I don't want to come out alive,' said Loma. 'If my Rama is alive, I will find him. If his blood has gone into the veins of Daddanath, I want that mine should join him there.'

[To be continued]

Sanskrit Lessons have been held over due to pressure on space. It will be resumed in the next issue.

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BHARATIYA VIDYA BHAVAN

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EASY SANSKRIT EXAMINATIONS'

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(Held on 15th, 16th February 1958)

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4703, 15, 23, 24, 27, 31, 33, 37, 41, 44, 49, 54 to 56, 58, 61, 64, 65, 66, 69, 72, 75, 76, 80, 81, 85, 89, 91, 92, 92A, 97, 99.

4801, 2, 4, 6, 7, 12 to 14, 22, 23, 25, 26, 32, 37, 52, 75, 78 to 87, 95, 97.

4902, 4, 8 to 10, 17, 19, 23, 34, 39, 49, 58, 72, 74, 76, 77, 78, 80, 92.

III Class Nos.—3 to 8, 10 to 13, 26, 30, 32, 34, 43, 44, 46, 70, 77, 78, 80B, 80C, 81, 82, 85, 88, 89, 98, 99.

100, 2, 5, 26, 27, 34 to 37, 39, 44 to 49, 55, 56, 59, 61, 63, 66, 68, 74, 78 to 80, 83, 84, 86 to 91, 93, 94, 97, 99.

202, 10 to 12, 18, 21, 26, 30, 31 to 33, 35 to 38, 40 to 46, 52, 61, 76 to 80, 82, 83, 85.

302, 8, 16, 23, 30, 32, 33, 39, 46, 50 to 52, 56 to 60, 62, 69, 70, 82, 83, 84, 86 to 90, 92, 93, 96.

416, 18, 21, 25 to 27, 29, 31, 36, 45, 55, 57, 58, 63, 70, 71, 74, 78, 85, 99.

501, 2, 4, 8, 11, 15 to 17, 21, 22, 24, 27 to 30, 32, 42, 47, 48, 53, 55, 60 to 62, 66, 67, 69, 71, 77, 79, 86, 91 to 94, 96.

600, 22 to 24, 29, 31, 33, 41, 50, 52, 57, 62, 65, 68, 71, 74, 78, 79, 83, 87, 91, 93, 94, 96, 98.

719, 22 to 24, 26, 28, 31 to 34, 36, 37, 39, 40 to 43, 45 to 47, 50, 52 to 58, 60, 63 to 65, 73, 79, 82, 84, 90.

803, 9, 15, 16, 18, 23, 28, 30, 31, 34, 36, 47, 50, 53 to 55, 60, 61, 63 to 68, 72 to 74, 76, 78, 79, 83, 84 to 89, 94.

907 to 11, 13, 14, 18, 23, 28, 30, 32, 37, 39 to 41, 49, 50, 67, 70 to 75, 77 to 82, 85 to 88, 95.

1000 to 6, 8, 11, 14, 15, 16, 19, 20, 22, 25, 26, 28, 30, 31, 33, 55, 57, 67.

1100 to 2, 16, 23, 25 to 28, 36, 44, 45, 47A, 49 to 51, 55 to 57, 60, 64, 65, 69, 70, 72, 81, 82, 88, 91 to 93, 95, 97, 98.

1201 to 4, 6, 9, 24, 26, 28, 35, 42 to 52, 67, 81, 89, 92, 95, 97.

1300, 2, 3, 15, 17, 22, 25, 28, 31 to 35, 37, 38A, 44, 48, 49, 53 to 55, 58, 59, 61, 71, 89, 96, 97.

1400, 3, 5, 16, 17, 27, 29, 30, 34, 36, 38, 39, 41, 42, 46, 58, 67, 69, 77, 79, 81, 85, 87, 88, 95, 99.

1501, 5, 15, 21, 23, 50, 54, 55, 57, 64, 69, 80, 83, 84, 99.

1600, 3, 4, 37, 54 to 56, 61, 70, 71, 75, 77, 80, 84 to 86, 90, 93, 95.

1735, 44, 48, 49, 50, 58, 68, 74, 77, 86, 88, 89, 94, 95 to 99.

1800, 13, 15, 17, 18, 21, 23, 25, 30, 34, 36, 38, 40, 41, 44, 50, 53, 55, 56, 59, 64, 81, 83, 96.

1900, 1, 4, 10, 11, 14, 19, 22, 29, 31, 33 to 35, 37, 38, 40, 41, 44, 46, 48, 59, 61, 70, 95.

2001, 13 to 20, 23, 24, 26, 28 to 32, 34, 35, 37, 38, 43, 44, 46, 48, 53, 58, 68, 72, 74 to 76, 80 to 82, 86, 88, 91, 94, 95, 99.

2100, 3, 4, 7, 13, 17, 18, 22 to 25, 31, 34, 35, 38, 42, 50, 51, 69, 78 to 83, 85.

2207, 22, 23, 25, 28, 29 to 33, 39, 41, 46, 49, 51, 53, 61, 62, 76, 79, 83, 94 to 96, 98, 99.

2300, 4 to 6, 8, 9, 14, 20, 34, 36, 39, 43 to 45, 47, 48, 50, 52, 54 to 56, 63 to 68, 76, 77, 79, 80, 89, 91, 93, 95, 97, 98.

2407, 20, 25, 29, 31, 35, 38, 40, 89, 93, 97.

2504, 10, 14, 16, 18, 22, 26, 31, 33, 34, 38 to 40, 43, 44, 60 to 62, 64, 75, 80, 93 to 95.

2621, 22, 41, 42, 44, 50, 54 to 57, 62, 67A, 73, 74, 76, 82.

2701 to 9, 11, 12, 14 to 16, 18, 20, 25 to 28, 30, 35, 43, 46, 57, 58, 62, 65, 70 to 72, 75, 77, 88, 89, 91.

2801, 3, 9, 11, 14 to 17, 19, 20, 44, 48, 53, 58, 71, 73, 75, 83, 85, 96.

2901, 6, 9, 14, 16, 22, 24, 25, 28, 32, 34, 47, 62, 62A, 64, 68 to 70, 73, 75, 80, 93, 94.

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3002, 6, 9, 17 to 19, 28, 31, 47, 54A, 55, 57, 60, 61, 63, 78.
3115, 27, 43, 60, 77, 84, 99.
3205, 7 to 9, 12, 15, 16, 20, 21, 47, 50, 59, 61, 62, 65, 67, 68, 71 to 73, 87, 89, 91, 99.
3300, 1, 4, 6, 8, 10, 17, 58, 64, 66, 75, 77, 78, 87, 90, 92, 93, 97.
3401, 3, 4, 16 to 19, 28 to 31, 33, 35, 36 to 38, 40, 41, 52, 57, 61, 79, 80.
3511, 14 to 16, 22, 56, 57, 76, 77, 86, 96 to 99.
3600, 10 to 15, 22, 27, 37, 38, 76, 78, 90, 92, 97 to 99.
3700, 2, 4 to 11, 13, 19, 31, 32, 35 to 41, 63, 64.
4178 to 80, 86, 87, 91.
4215, 23, 70, 80.
4301, 12, 13, 15, 20, 30, 31, 35, 39, 46, 53, 56, 73, 74, 76, 85, 89, 96.
4411, 13, 22, 45, 51, 55, 86, 91, 92, 97.
4500, 3, 5, 7, 9, 13, 16, 17, 20, 21, 22, 62, 68, 70, 77, 79, 84.
4610, 12, 15, 17, 20, 23, 44, 49, 61, 66, 71, 72, 75, 76, 86, 87, 95, 99.
4700, 2, 9, 11, 16, 17, 19, 20, 22, 25, 26, 28, 32, 34, 48, 51 to 53, 57, 62, 67, 70, 71, 74, 77, 78, 82, 83, 87.
4810, 19 to 21, 27, 35, 36, 38 to 45, 47 to 50, 53 to 55, 57, 58, 60 to 66, 68 to 74, 88, 89, 91 to 94, 96, 99.
4900, 3, 22, 25, 33, 37, 40, 43, 45, 50, 51, 52, 54, 57, 59 to 61, 63 to 70, 73, 75, 83, 87 to 89, 91, 97, 99.
5001, 3.

PARICHAYA

Distinction Nos.—24, 206, 223, 312.
I Class Nos.—13, 15, 28, 36, 39, 50.
102, 12, 28, 32, 43, 45, 47 to 49, 53, 55, 57, 60, 65, 77, 81, 85 to 87, 90, 91, 94, 97 to 99.
200, 1, 5, 21, 42, 69, 73 to 75, 88.
300, 2, 3, 15, 25, 27, 45, 48, 52, 53, 70, 73, 75, 79, 80, 82.
401, 4, 6, 9, 10A, 11, 12, 25, 26, 30, 31, 96.
500.
II Class Nos.—1, 2, 3, 4, 6 to 8, 11, 14, 17 to 19, 21, 29, 30, 41 to 43, 48, 49, 51, 52, 56, 65 to 79, 81 to 86, 89, 90, 92, 93, 95 to 97.
100, 3, 4 to 6, 8, 10, 14, 18, 20, 22, 24 to 27, 30, 33, 34 to 36, 38 to 42, 44, 50 to 52, 54, 58, 64, 70, 72, 74, 76, 80, 82 to 84, 88, 89, 93, 96.
202 to 4, 7, 9, 10, 16, 22, 24, 26, 33, 35, 39 to 41, 44, 53, 56, 57 to 60, 63, 64, 71, 77 to 84, 87, 89, 90, 92, 96, 97, 99.
301, 14, 19, 21 to 24, 26, 28, 32 to 35, 38, 40, 41, 44, 49 to 51, 54, 55, 56, 60, 62, 66, 67, 69, 71, 72, 74, 76, 77, 83, 85 to 89, 92 to 94, 99.
400, 2, 7, 8, 13, 14, 19, 21 to 24, 27, 28, 32, 33, 35, 41, 75, 76, 79, 80, 82, 83, 88, 93, 97, 98, 99.
501, 84.
III Class Nos.—5, 9, 10, 12, 16, 20, 23, 25 to 27, 31, 32, 34, 35, 37, 38, 40, 44, 53, 55, 57, 62 to 64, 80, 87, 88, 91.
101, 13, 15 to 17, 19, 21, 23, 37, 46, 59, 62, 68, 71, 73, 75, 79, 92, 95.
211 to 14, 17, 18, 27, 29 to 32, 34, 36 to 38, 43, 46 to 52, 55, 62, 65, 70, 72, 76, 86, 91, 93, 95.
304 to 11, 18, 20, 29 to 31, 36, 37, 43, 46, 47, 57 to 59, 64, 68, 91.
405, 10, 15 to 17, 20, 29, 34, 36 to 40, 42, 43, 77, 78A, 85, 87, 92, 95.
502, 4, 85.

KOVID

Distinction No.—136.
I Class Nos.—27, 52, 89.
104, 24, 25, 35, 70.
201, 4, 9.
II Class Nos.—2, 4 to 6, 23, 25, 28, 29, 31, 32, 37, 39, 42 to 47, 49 to 51, 53 to 57, 59 to 61, 63, 65, 66, 75, 82, 83, 87, 88, 94, 95.
102, 3, 5 to 7, 20, 26, 27, 37, 40, 58, 59, 69, 71, 76.
202, 6, 7, 10, 11, 14.
III Class Nos.—1, 3, 7, 7A, 8 to 10, 12 to 15, 17, 18, 24, 30, 34 to 36, 38, 40, 41, 48, 58, 67, 69 to 74, 76 to 81, 84, 85, 90, 98, 99.
109 to 11, 14, 21 to 23, 28 to 30, 39, 41 to 48, 48A, 49 to 51, 57, 75, 77.

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Immortal India—95

J. H. DAVE

SURAT

THE old and historic city of Surat is situated on the Southern bank of river Tapi or Tapti and is about 12 miles from the Arabian Sea. Some scholars have identified Surparaka with Surat, but this identification is now rejected. Hiuen-Tsang in the early seventh century has mentioned a city called Suratha which was according to him situated near Barigoza or Bhrigu-Katchaa or modern Broach. It could not be Saurashtra because no such city was known by that name in Saurashtra and evidently Surat city is nearest to Broach. Ptolemy (150 A.D.) speaks of the trade centre of Pulipula which is identified with Phulpada, now a sacred part of the city of Surat near which there is now a burning ground. According to Muhammedan historians, Kutb-ud-din went as far as the cities of Surat and Rander in 1205 A.D. It was at that time ruled by a Hindu chief, who had his fortress at Kamrej, situated 13 miles away from the city of Surat. Surat is also called, Suryapura, Bradhnapura, Bradhnatapipura, or Tapipur. When the ruler of Anhilvad Patan invaded the country of Lat in 990 A.D., his army passed by the city of Suryapura. The Parsis migrated from Iran and a party settled in 1142 A.D. at Navsari, near Surat. Subsequently they also established themselves at Surat.

Another tradition says that in 1482 A.D. one Gopinath established Gopipara, a famous and wealthy locality of Surat. It is stated that the seventh ancestor of this Gopinath by name Ram Mantri helped in establishing or developing the cities of Surat and Vadnagar.

Shri Nundo Lal Dey in his *Geographical Dictionary of Ancient and Mediaeval India* at Page 198 observes as follows: "At Surat Sankaracharya wrote his celebrated commentary on the Vedanta". The same observation is recorded by Sri Dey at Page 198 of the "Indian Antiquary" Vol. 54 of 1925.

The father of the Gopinath, referred to above, by name Kika, had established the temple of Nilkantha Mahadeva at Surat and also constructed a bridge. This Kika was exceptionally rich and was referred to as the Raja of Surat. The name of his wife

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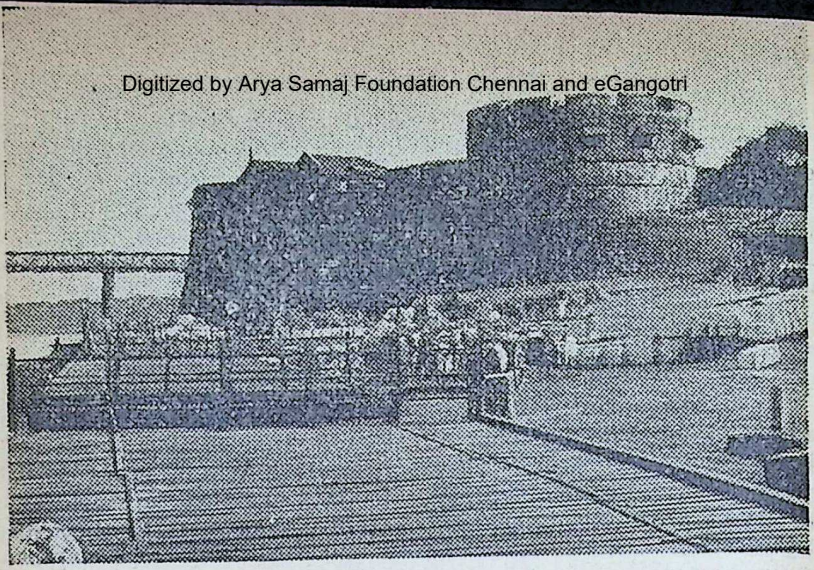

The Fort and Pier, Surat.

was Rana, after whom the Rani Talao of Surat is said to have been named. Gopinath constructed the big Gopi Talao. From the genealogy of Gopinath, scholars have opined that he was a Nagar Brahmin.

From the various early references to Suryapur and Surat it appears that there must have been an old city at this place. It is likely that the name Surat has come from Suryapura or Surajpur. Dr. Rhys Davis derives Surat from Sauyira. One legend says that the name Surat has come from the name of one Suraj, who was the concubine of a wealthy merchant of Rander. She quarrelled with her paramour, went to Mecca for the Haj and after returning from Mecca, she settled down at Surat and made it prosperous with the great wealth she had in her possession.

The accepted view now is that modern Surat is constructed on the site of the old Hindu town of Suryapur. In 1373 A.D. Feroz Taghlak is said to have constructed the fort of Surat. In 1391 A.D. Zufarkhan appointed his son Mastekhan to be the Governor of Rander and Surat. In 1514 A.D. Barbosa, the Portuguese traveller, has described Surat as a city of very great trade and a very important sea port. This city was thrice burnt by the Portuguese. To protect the city, therefore, the Ahmedabad Sultan strengthened the Surat Castle which was completed in 1546 A.D. Akbar took the city in 1573 A.D. The Moghul officer of Surat had direct dealings with the Delhi

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Court and was not subordinate to the officer at Ahmedabad. In the beginning of the 17th Century, European merchants for the first time, started coming to India through Surat and Surat has been described as the 'Cradle of the British Empire.' In 1610 A.D. Malik Ambar plundered the city. The English came to India and Surat in 1608 A.D. and on 26th September 1611, three English ships anchored at the mouth of river Tapti. The British established a factory at Surat in 1612 A.D. They immediately had a fight with the Portuguese. The British had their Charter from the Emperor in 1613 A.D. The Portuguese were defeated in 1615 A.D., but the Dutch came to Surat in 1616 A.D. During this period Surat was highly flourishing. The French established a house in Surat in 1620 A.D. The Maharatta attacks came between 1664 to 1703 A.D. The English attacked Surat and took possession of the castle in 1759 A.D. The chief European traders in Surat were the English, the Dutch, the French and the Portuguese. The Dutch, the French and the Portuguese gradually lost their hold while the British assumed the entire government of the city by 1800 A.D. The Nawab of Surat was pensioned off.

In 1689 A.D., Ovington, an English traveller, writes that the gold available in Surat was so good that when taken to Europe it gave a profit of 12 to 14%.

Two miles away from Surat is situated Katargam, identified with Kantagrama. It is referred to in the forged grant of Dhruvasena II. Karamantapura, referred to in the plate of Dhruva III (789 Saka) is taken to be the same as Katargam. In the 9th Century it was the Headquarter of a big district of 1600 villages. Navasarika, 20 miles south of Surat was also a town of great antiquity and according to Dr. Bhagwanlal Indraji, it was the Capital of the Gurjara Chalukyas. Avani Janasraya Pulakesin, a feudatory of the Chalukya prince, defeated at Navsarika Abdul Rehman, the Governor of Sind, who had invaded Saurashtra and Gujarat in 739 A.D. During the latter part of the 18th Century Surat was described as 'gay, prosperous and one of the principal' cities of India and Aequital de Perron in 1758 A.D. called it one of the largest and most populous towns of India. The port of Surat at the mouth of Tapti was crowded by merchant ships from all nations of Europe and Asia, and ship-building activity was being vigorously pursued on the banks of the river.

The population of Surat which was about three lakhs in 1690 A.D. rose to about 8 to 10 lakhs between 1763 to 1797 A.D. but on account of several natural calamities culminating in 1837 A.D.

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in the form of the huge fire which practically reduced a large part of the city to ashes and the heavy floods from the river Tapti which practically submerged the whole city, the population was reduced to only 80,000 in 1847 A.D. Thereafter it has again risen gradually. The 1941 census recorded 1,72,000 and now it is much more.

In early Indian History, Broach was the ancient harbour of Gujarat and India. In the early Mohammedan period, Cambay was the principal harbour. In the later Muslim and the Moghul periods, as also in the early period of the East India Company Surat became the principal harbour not only of Gujarat but of India. Thereafter Bombay came into prominence and it is said that Bombay had arisen and become prosperous from the ashes of Surat.

The cloth prepared at Surat, both cotton and silken, was so nice in its fabric that it was the only cloth which was being insisted upon in England and the Continent and the British Merchants were obliged to raise a hue and cry over this situation and they made such a great protest against the Surat cloth that in 1701 A.D. a law was passed that no one in England should use cloth from Surat. In the port of Surat flags of 84 different nationalities were flying. This city was called "the image of gold," "the flag of 84 ports," "the *Bandar Mubarak*" and also "the Mecca Bari." Muslims who wanted to go for the haj of Mecca, invariably went through the port of Surat. Aurangazeb had also reduced the pilgrim tax for those who went to Mecca through Surat.

The Gopitalao of Surat, now in ruins, was so big that it could supply water to the entire city. It was observed in 1673 A.D. by an English traveller that the biggest ship could sail in that talao.

It has been observed earlier that Sri Sankaracharya wrote his Brahmasutra Sankara Bhashya at Surat. During the days of its prosperity Surat was also a place known for its learned scholars. The famous Tantric author Bhaskara Raya of Andhra had come down to Surat and taken his Purnabhiseka and Diksha from Sivadatta Sukla, a great scholar and Tantric of Surat.

There were three principal temples in Surat of the Vallabha Sampradaya viz. the Mota Mandir, the Govindji's temple and the Lalji's temple. The Mota Mandir was constructed in 1695 A.D. and has the image of Balkrishna which is considered as one of the principal *nidhiswarupas* or images worshipped by Vallabhacharya himself. Goswami Purushottama was on the Gadi of Surat in this temple and he was such a great scholar that

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he was referred to as Dasa-diganta vijayi. He has written learned commentaries on practically all the works of Vallabha and his son Viththala. His commentary on Anubhashya of Vallabha called Prakasa is a work of great erudition and it gives a comparative view of a number of other commentators of the Brahmasutra of Badarayana.

The old traditions of learning now appear in their modernised form in the net-work of various schools and colleges run by the Sarvajanik Education Society and other bodies.

In 1907 A.D. the Session of the Congress was held at Surat but on account of the disturbance the conference was broken up.

Near Surat there are a number of ancient sites on the banks of river Tapti viz, Variyav, Phulpada, Aswinikumar etc. At Phulpada there is the old temple of Gupteswara Mahadeva. The water works which supply water to the city of Surat are situated at Varachha. Two miles from Surat is the ancient village of Katargam, which contains the old temple of Kunteswara or Kantareswara Mahadeva. On every Monday in the month of Sravana, religious festivals are held and a large number of people go to the temple for darsana.

Another well-known temple of Surat is that of Balaji constructed by Sri Krishna Arjunji Nathji Travadi, between 1803 and 1819 A.D. He was a very rich Nagar brahmin merchant, and the banker of the East India Company. He had given a very large loan to the East India Company in 1805 A.D. The deity, Balaji, in this temple represents Balaji at Tirupati. The black image of the deity with four arms and in a standing posture is shining, graceful and highly attractive. There are two temples of the Goddess, which are well-known—one that of Ambaji and the other of Kalka Mata, both situated on the Ambaji Road. Of the Siva temples, one of Kasi Viswanatha on the Balaji Road and the other of Muleswara or Moreswara Mahadev in Gopipura are well known. Both these temples are underground. The Hatakeswara Mahadeva's temple is situated in Amliran. A little further from the lines of Surat, there is the temple of Ramnath Ghela, which is very old. The Swaminarayan temple was constructed in Surat in 1869 A.D. It is a large and attractive temple with three domes. The temple of Patali Hanuman, on the bank of the river, and of Rokadia Hanuman in Sagrampura are also held in great veneration. More than 40 Jain temples have been constructed in Surat. Temples of Mahavirswami and Adiswar

(Continued on page 55)
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B. J. Competition Results

MY FAVOURITE WOMAN CHARACTER OF THE PURANAS

We have great pleasure in announcing the results of the competition "My Favourite Woman Character of the Puranas". There were ninety-six entries and the panel of judges who examined consisted of Professors Smt. Tarulata J. Dave, M.A., B.T., Kum. D. G. Patel, M.A. and Kum. P. D. Trivedi, M.A.

To the judges who scrutinized the entries meticulously, our thanks are due in great measure.

The following entries have been adjudged as best in the order. The winners will receive Rs. 25/- each, the consolation prize being Rs. 15/-.

1. **Sita**
   Sri K. S. Nagarajan, Bangalore.
2. **Urmila**
   Sri J. S. Mudaliar, Akola.
3. **Draupadi**
   Sri B. R. Srinivasa Rao, Bangalore.
4. **Amba**
   Sri G. Sreeramamurthy, Guntur.

Sukanya (Consolation Prize)
Sri C. R. Satyanarayana Murthy, Amalapuram.

The first prize winning story appears in the current issue and the other stories will be published in the order in succeeding issues.

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NEXT COMPETITION

Details of the next 'Bhavan's Journal' Competition will appear in the next issue.

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B. J. Competition—3

SITA

• K. S. Nagarajan •

THERE is no woman character in the entire realm of Indian mythology who is so fascinating, so admirable and so noble as Sita, the beloved wife of Rama, the prince who was a God on Earth. She is even today worshipped as a Goddess in every Indian home. The life of purity and suffering that she led stands as a worthy example to every woman born on Indian soil.

PRIZE WINNING STORY—1

Born to Mother Earth she not only inherited in full the quality of forbearance but also exhibited it to a remarkable degree during tense moments and critical situations which she had to face on many an occasion. She has inspired Indian womanhood for centuries past and will continue to do so, as long as the Sun and the Moon shine on the Earth. Many a poet from Valmiki downwards has sung her glory in as best a manner as possible by presenting different aspects of her spotless character to the world. Her name stands written in letters of gold in the pages of many poetic compositions.

Sita was found by the learned King Janaka, a saint among kings, while he was ploughing a plot of his land which was allotted for performing a sacrifice. So she was named after the furrowed land, born as she was from the womb of the Mother Earth. She was a source of infinite delight to her royal parents during her childhood days. She was as simple and elegant in her behaviour as her very name indicates. Even now she is more popular-

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ly and appropriately too known as the daughter of the Earth or, in other words, *Ayonija,* i.e., not born out of the human womb and hence far superior to ordinary human beings and spotlessly clean from her very birth.

If by birth she was pure and uncontaminated, she was, by her association with the members of the family of the saintly King Janaka, learned and noble. She inherited all the good qualities of Mother Earth such as endurance and purity including matchless physical beauty and imbibed all the noble qualities of her royal parents such as generosity, wisdom and piety. As she stepped into youth she was united in wedlock with Rama, the son of King Dasaratha and the prince of Ayodhya who was a worthy husband to her in every respect.

As the wife of Rama, she has a message to convey not merely to the entire world of women but also to all the men of the world. She found her God in him who was everything to her. It was impossible for her to brook even a minute's separation from him. The godlike face of Rama illumined her heart while he was by her side; and during his absence the utterance of his name was nectar to her. She found magic in *Ramanama* which drove out hunger, thirst and even disease from her.

While she remained a captive in the pleasure-garden of Ravana she demonstrated to the world that she actually lived on *Ramanama.* Another great man who, in living memory, demonstrated to the world the magic of the repeated utterance of *Ramanama* was our beloved Bapuji, the Father of our Nation and the architect of our freedom. Sita was the first to experience the efficacy and the wonderful effect of the sacred Rama *mantra* and to reveal the secret of the repeated utterance of it to the world of suffering humanity.

It was Sita who had the courage to tell Rama that she was entitled to be by his side at all times both in prosperity and in adversity. When Rama was ordered to go on exile and live in the forest for fourteen years she would not listen to his arguments put forth in favour of her stay in the palace. She quoted the codes and would not rest until he agreed to take her also with him to the forest. The thorns on the paths leading to the forest and the wild beasts of prey that lived there were nothing to her so long as her invincible Rama was by her side. Only the wife, according to her, is entitled to share the fortunes of her husband and none else; and if he is ordered to go to the forest it was her duty to go first and show the way to him. It was her con-

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viction that 'the husband is the living God to a woman'.[1]

Sita was a *tapasvini* in every sense of the term. By her incessant and deep devotion to Rama she accumulated a wealth of penance to her credit. By virtue of the power of penance in her she was by herself capable of reducing Ravana—nay even one thousand such evil persons—into a handful of ashes within the winking of an eye. The force of her penance was thousand times more powerful than that of Agni or Fire. Even fire was afraid of touching her who was purer than purity itself. That is why she was handed over to Rama unscathed by Fire-God himself. But she did not destroy Ravana in any such manner perhaps for two reasons. Firstly she wanted to exhibit a remarkable degree of restraint and wanted to see to what extent the sins of Ravana would go. Secondly she knew that punishment could be inflicted only when the sin was ripe. So, like a mother to her son or a teacher to his pupil she gave him a very valuable piece of advice, the essence of which is that a person should confine himself to his own wife and look upon other women on a par with his own mother; otherwise they are bound to bring disgrace upon him.[2]

Besides the qualities of chastity, simplicity, nobility and physical beauty she had many other traits of which the quality of innocence is of utmost importance. She was innocence incarnate as it were and retained her childlike naivety till the end of her life. She would not think of evil or suspect evil motives in others. Had it not been for this quality which was fully expressed in all her dealings, she would not have fallen a prey to the beguiling tricks of Ravana in the forest who succeeded in carrying her away. When the demon came to her as a mendicant with a begging bowl in his hands, Sita was the picture of innocence offering him hospitality of the finest type.

One of the poets has actually described that her innocence was so grand and pointed that it brought tears into the eyes of Rama for the first time in his life-time—when she questioned

---

1. भर्तुर्भाग्यं तु भार्यैका प्राप्नोति पुरुषर्षभ।
अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि ॥
न पिता नात्मजो नात्मा न माता न सखीजनः।
इह प्रेत्य च नारीणां पतिरेको गतिः सदा ॥
यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव।
अग्रतस्ते गमिष्यामि मृद्गन्ती कुशकण्टकान् ॥

2. अतुष्टं स्वेषु दारेषु चपलं चलितेन्द्रियम्।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम्।

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him[3] repeatedly just at the outskirts of her own city, how far she had to go to reach the forest! It is only this innocence which brought her into trouble once again in her life.

When asked by Rama what she longed for, she innocently told him that she had a desire to visit again those forests where they spent their days of exile. Little did she know that Rama would utilise this request for sending her alone on exile. Even then she was not angry with Rama who, she knew full well, never allowed an evil thought to enter his mind; on the other hand she attributed that to her own misfortune which was the result of sins committed by her in her previous births. She was satisfied that Rama did not send her out deliberately as Rama her husband. She knew that in sending her away he was only discharging his duties as the King of his country. In fact she sent a message to him through Lakshmana to that effect ultimately stating that she would purify herself by a severe penance to realise her long-cherished desire that Rama alone should be her husband in every birth of hers but without the separation of the type she experienced.

Kalidasa has very nicely brought out this aspect of her character in his *Raghuvamsa*. Magnanimity in a woman of the calibre of Sita could go no further than that. How exemplary and fit to be emulated is the quality of innocence in her who is a person of the noblest birth and highest rank!

Sita was thus everything to Rama. She was practically his life-breath. By her physical beauty and noble qualities she made Rama her own, not for one single life but for many such lives piled one upon the other in large numbers. It is therefore impossible to find a woman-character equal to Sita in the whole field of Puranic literature. She was Rama's wife, friend, companion, commandant, disciple and minister —all combined in one personality as exquisitely delineated by the great poet Bhoja in his *Champu-Ramayana*.[4]

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3. सद्यः पुरीपरिसरेऽपि शिरीषमृद्वी
गत्वा जवं त्रिचतुराणि पदानि सीता ।
गन्तव्यमस्ति कियदित्यसकृद्ब्रुवाणा
रामाश्रुणः कृतवती प्रथमावतारम् ॥

4. आधौ सिद्धौषधिरिव हिता केलिकाले वयस्या
पत्नी त्रेतायजनसमये क्षत्रियाण्येव युद्धे ।
शिष्या देवद्विजपितृसमाराधने बन्धुरार्ते
सीता सा मे शिशिरितमहाकानने का न जाता ॥

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SURAT—*contd.*

Bhagwan are situated in Gopipura and of Chintamani Parswanath in Shahpur. Khetarpal is worshipped in a small temple near the police lines. On the Janmashtami day every year a great festival is held in the city of Surat.

Surat is also noted for its delicious dinners, particularly the sweets like *burfi, ghari* etc., for its *bhusa,* for kite-flying, for races of *Ekkas* run with bullocks and the gay merry-making temperament of its citizens.

After the rise of Bombay the port of Surat situated at the mouth of river Tapti at a place called Suali was neglected. The river was allowed to silt up the harbour and the island in the river has gone on increasing. But Surat still holds its importance because it is situated midway between Bombay and Ahmedabad. It is flourishing with its handloom industry and jari and silk work. The carving work on sandalwood done at Surat is also well known.

There is one Bradhnapura Mahatmya in Sanskrit in eight chapters published along with the Tapi Mahatmya which describes Bradhnapur or Suryapura or Surat.

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—Mahatma Gandhi.

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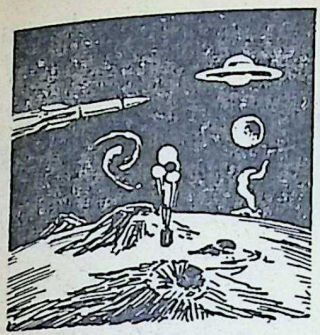

—on to the MOON & MARS

The success of the man-made moons has emboldened scientists to venture upon further exploration of outer-space in general and, automated and human exploration of the planets in particular.

The following extract is taken from the report which a team of scientists headed by Dr. James R. Killian has submitted to President Eisenhower.

MOON exploration will involve three distinct levels of difficulty. The first would be a simple shot at the moon, ending either in a "hard" landing or circling of the moon. Next in difficulty would be a "soft" landing. And most difficult of all would be a "soft" landing followed by a safe return to earth.

The payload for a simple moon shot might be a small instrument-carrier similar to a satellite. For the more difficult "soft" landing, the carrier would have to include, as part of its payload, a "retro-rocket" (a decelerating rocket) to provide braking action, since the moon has no atmosphere that could serve as a cushion.

To carry out the most difficult feat, a round trip to the moon, will require that the initial payload include not only "retrorockets" but rockets to take off again from the moon. Equipment will also be required aboard to get the payload through the atmosphere and safely back to earth. To land a man on the moon and get him home safely again will require a very big rocket engine indeed—one with a thrust in the neighbourhood of one or two million pounds. While nuclear power may prove superior to chemical fuels in engines of multimillion-pound thrust, even the atom will provide no short cut to space exploration.

Sending a small instrument-carrier to Mars, although not requiring much more initial pro-

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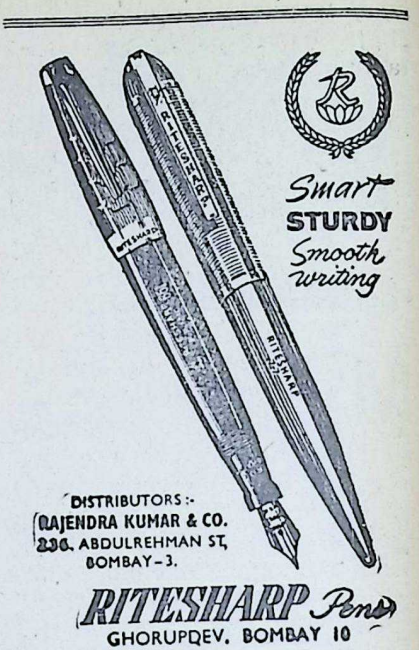
pulsion than a simple moon shot, would take a much longer travel time (eight months or more), and the problems of navigation and final guidance are formidable.

Fortunately, the exploration of the moon and nearby planets need not be held up for lack of rocket engines big enough to send men and instrument-carriers out into space and home again. Much that scientists wish to learn from satellites and space voyages into the solar system can be gathered by instruments and transmitted back to earth. This transmission, it turns out, is relatively easy with today's rugged and tiny electronic equipment.

For example, a transmitter with a power of just one or two watts can convey radio information from the moon to the earth. And messages from Mars, on the average some 50 million to 100 million miles away at the time the rocket would arrive, can be transmitted to earth with less power than that used by most commercial broadcasting stations. In some ways, indeed, it appears that it will be easier to send a clear radio message between Mars and earth than between New York and Tokyo.

While these satellite observations are in progress other rockets will be striking out from the moon with other kinds of instruments. Photographs of the back or hidden side of the moon may prove quite unexciting, or they may reveal some spectacular new feature now unguessed. Of greater scientific interest is the question whether or not the moon has a magnetic field. Since no one knows for sure why the earth has such a field, the presence or absence of one on the moon should throw some light on the mystery.

But what scientists would most like to learn from a close-up study of the moon is something of its origin and history. Was it originally molten? Does it now have a fluid core, simi-



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lar to the earth's? And just what is the nature of the lunar surface? The answer to these and many other questions should shed light, directly or indirectly, on the origin and history of the earth and the surrounding solar system.

While the moon is believed to be devoid of life, even the simplest and most primitive, this cannot be taken for granted. Some scientists have suggested that small particles with the properties of life—germs or spores—could exist in space and could have drifted on to the moon. If we are to test this intriguing hypothesis we must be careful not to contaminate the moon's surface, in the biological sense, beforehand. There are strong scientific reasons, too, for avoiding radioactive contamination of the moon until its naturally acquired radioactivity can be measured.

The nearest planets to earth are Mars and Venus. We know quite enough about Mars to suspect that it may support some form of life. To land instrument-carriers on Mars and Venus will be easier, in one respect, than achieving a "soft" landing on the moon. The reason is that both planets have atmospheres that can be used to cushion the final approach. These atmospheres might also be used to support balloons equipped to carry out both meteorological sounds and general photo survey of surface features. The Venusian atmosphere, of course, consists of what appears to be a dense layer of clouds so that its surface has never been seen at all from earth.

Remotely-controlled scientific expeditions to the moon and nearby planets could absorb the energies of scientists for many decades. Since man is such an adventurous creature, there will undoubtedly come a time when he can no longer resist going out and seeing for himself. It would be foolish to try to predict today just when the moment will arrive. It might not arrive in this century, or it might come within one or two decades. So much will depend on how rapidly we want to expand and accelerate our programme. According to one rough estimate it might require a total investment of about a couple of billion dollars, spent over a number of years, to equip ourselves to land a man on the moon and to return him safely to earth.

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QUESTION BOX

ANSWERS by K. M. Munshi

436

Sri S. Manjunath, Bangalore.

Q: What is the meaning of a perfect Jivan Mukta?

A: A man who has converted his animal instincts into God-consciousness and lives in an undisturbed state of mind, dominated by truth, love, beauty and calm.

437

Sri G. Basappa, Anavatti (Mysore State).

Q: It is accepted that Mahavira is the founder of Jainism. But it is stated by great historians that he is the twenty-fourth Tirthankara or Jina (deified saint). How can a twenty-fourth deified saint be the founder of Jainism?

A: Lord Mahavira systematised Jainism but he was the head of an ascetic cult, which had several heads before him. He was, therefore, the 24th in succession.

438

Sri Jitender Lal Puri, P. O. Shri Anandpur (Dist. Guna).

Q: What is real freedom? Which is the best and shortest way to attain it?

A: (a) Real freedom is to transmute our animal instincts of desire, fear and wrath into a state of mind in which truth, love, beauty, calm and bliss are stabilised.

(b) Learn to offer every act, however trivial, to God as one offers flowers to one's guardian deity.

439

Sri R. M. Khan, Champion Reef, P.O. Kolar Gold Fields.

Q: Why Dr. Radhakrishnan is called V.I.P. and how did it begin?

A: V.I.P. means a Very Important Person and for travelling facilities, etc., certain dignitaries including the Vice-President are referred to in official language as VIPs.

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Our Fortnightly Profile—93

King Faisal II

WHATEVER be the motive behind it —be it the outcome of fear for the newly created United Arab Republic headed by Nasser or natural anxiety in a shrinking world—the formation of the Arab Federation merging the Hashemite kingdoms of Iraq and Jordan is another spectacular stride towards Arab unity. It is said that the terms of the agreement went far beyond the hopes of its most optimistic supporters.

Despite some cultural and historical links between these two States, there are important differences which would ordinarily have rendered the union impossible. Iraq or Mesopotamia as it was called once, which claims to have owned the oldest civilizations when the Western world was groping in the dark has been a geographical entity for centuries. Jordan, on the other hand, is a remnant of the old Ottoman Empire which came into its own only after World War I. Iraq is rich in oil, while Jordan has none.

How far it will be a successful counterblast to Nasser's United Arab Republic, future alone should decide.

Faisal, the 23-year old head of the newly created Arab Federation, was the king of Iraq which has Baghdad for its capital, where the Caliph Haroun-al-Rashid once ruled. He has behind him a chain of forty generations commencing from the daughter of the Prophet Mohammad. His great-grandfather Hussain was Sherif of the sacred city of Mecca during World War I.

It was Faisal's grandfather, King Faisal I, who established the kingship in Iraq which was once a British Mandate and which was given away to the former as a reward for his leading role in the Arab revolt against the Ottoman Empire. When Faisal I died in 1933, his son King Ghazi succeeded to the throne.

Faisal II was born on May 2,

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1935 and became king at the age of four when his father King Ghazi died in an accident. The youngest but seniormost among the sovereigns of the Middle East, he is very popular with his subjects, which weighed heavily at the time of his appointment as the head of the Federation.

Young Faisal had his education at Harrow. One would never have expected that shy Harrovian to become one day head of a Federation. Young Faisal owes his eminence largely to his brother-in-law, Abdul Illah, who as his regent trained him in the art of kingship. It is noteworthy that Iraq became Britain's strong ally in the Middle East because of the influence of Abdul Illah, while Jordan where Britain established the other branch of the Hashemite dynasty, was alternately hostile and friendly in the last few years.

Iraq is a signatory to the Baghdad Pact while Jordan is not. As the head of the Federation, Faisal's influence may prevail when determining the question of foreign relations, like relations with other Baghdad Powers. Characteristically enough, Faisal has since offered equal partnership to all Federating States.

Although educated in the Western style he is not a slave to Westernism. Arab nationalism courses in his veins. He is small in stature, and his smiling face reminds one of the child's simplicity which have made him extremely popular among the Iraqians. His statesmanship and farsightedness are a sure match to Nasser's in the tug-of-war to attract neighbouring States.

King Faisal is by nature and particularly by the loneliness of kingship, inclined towards individual rather than team sports. His favourite sport is hunting patridge, duck and boar in the desert and in the marshes along the Tigris and Euphrates. He also enjoys skiing, mountain-climbing and sailing.

He is an ardent patriot always proud of his country's past glory and is deeply interested in history and Mesopotamian archaeology through which he dreams of the "cradle of civilisation".

One of the major problems that faced Faisal was to choose a suitable consort, which has happily been solved by his engagement to Princess Fazilet of the former Egyptian royal family. In this too, the influence of Abdul Illah is read.

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5. Gunadhya

(SERIAL)

the previous story

Vararuchi is narrating his story to Kanabhuti. Being sentenced by fake King Nanda, Vararuchi keeps hiding in the home of Minister Sakatala. The latter assures Vararuchi that Nanda will one day regret his action and pardon him. He cites the story of how Sivavarman, Minister of King Adityavarman, outwitted the king.

ON hearing Sivavarman's reply, Bhogavarman thought with his Ministers and started doubting the *bona fides* of the intentions of King Adityavarman.

He asked himself, 'What Sivavarman says should be correct, because if the king wanted to kill him, he could easily have assassinated him in his own country! Why should he send him outside his country? Obviously Adityavarman's intentions are *mala fide* and he wants to ruin me. What is more, I should prevent Sivavarman from killing himself with his own hand in my land lest my country should go rainless for the next twelve years.'

Having come to this decision, he sent Sivavarman out of his country with a safe guide.

'Thus this Minister got a lease on his life by his cleverness. Similarly you will also come out unblemished soon,' ended Sakatala.

☆

For some days, I spent my life in concealment in Sakatala's house.

One day Hiranyagupta, son of the fake Nanda, went out ahunting. He was carried deep into the forest and saw a lion, when night set in. He ascended a tree for passing the night in safety. Close on him came a bear which also ascended the same tree for shelter against the lion.

On seeing the frightened prince the bear said in human voice, 'Don't be afraid of me. I am your friend.' Then the prince was freed from fear.

When it became late in the night the prince went to sleep

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after being assured by the bear that it would keep awake and look after him. When the prince had gone to sleep, the lion told the bear 'Throw this man down. I will depart.'

The bear refused saying, 'I will not do that because he is a friend.'

Later the bear went to sleep while the prince kept awake. At that time the lion tempted the prince to throw the bear stating that it would walk away satisfied.

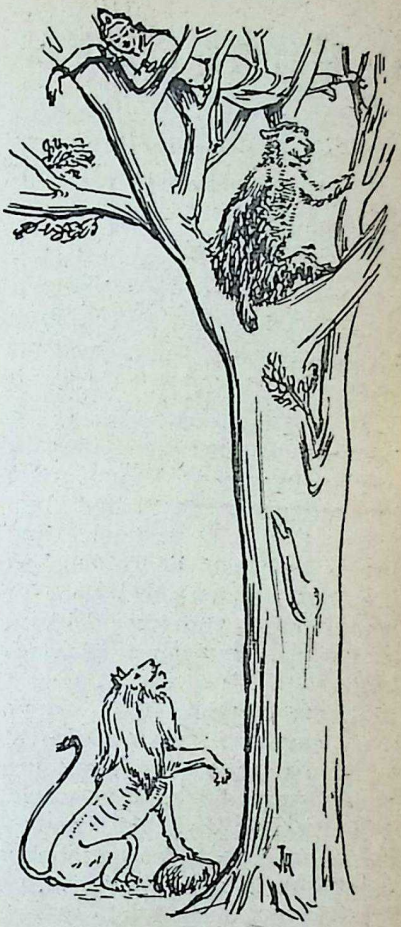
The prince who heard it looked for his own safety and tried to shake the bear down but fortunately it woke up and escaped falling. The angry bear cursed the prince to become mad until someone else was able to diagnose the reason for his insanity correctly.

In the morning, the lion departed and the prince went home. No sooner did he reach home than he lost his senses. Fake Nanda on seeing it was plunged in sorrow. 'If only Vararuchi were alive! Oh! What a fool have I been to put him to death.'

Sakatala on hearing the king's regret said, 'Your Majesty, Vararuchi is alive.'

Said Nanda, 'Bring him quickly.'

Sakatala then brought me and when I saw the prince I was able to diagnose his illness by the help of Goddess Saraswati. I said, 'Your Majesty, this boy has betrayed a friend.'



...Throw me this man down...

On hearing that, the prince became immediately cured of his malady according to the terms of the curse. Nanda askme how I came to know the cause of the illness. I replied, 'Your Majesty, wise men can always see everything by signs and the sharpness of their in-

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tellect. I found out the truth about your son's malady in the same way as I found out the mole on the Queen's picture.'

On hearing this, the king was smitten with shame. Having thus cleared myself of my character, I went home for good, declining all the king's proffered presentations, for wise men consider their character alone as their wealth: शीलं हि विदुषां धनम् ।

As soon as I arrived home, a bad news awaited me. Upakosa on hearing that King Nanda had put me to death had committed her body to flames and her mother had died of broken heart. This was too much for me. I fell on the ground like a broken tree and lamented loudly.

Varsha, my preceptor, came and gave me sound advice at which I regained my composure and, disgusted with the world, I flung off all earthly possessions and went for practising asceticism in a far-off grove.

☆

Long after, a brahmin from Ayodhya came to the place where I was practising penance. He recognised me when I asked for news about Nanda. He said: 'After you left him, Sakatala found his opportunity. A brahmin by name Chanakya was digging the earth on his path one day. Asked why he did so, he replied, 'I am uprooting the *kusha* grass because it pricked my foot.'

...I shall destroy this Nanda...

Sakatala immediately found in him the man he wanted. He took him home. There was to be a *sraddha* in the palace of King Nanda he said, at which Chanakya could preside. He further promised him a thousand gold pieces as fee. He promised him all the honours.

Chanakya accordingly sat at the head of the seats during the *sraddha,* but a brahmin called Subandhu claimed the post of honour. Sakatala reported the matter to fake Nanda who ordered Subandhu to sit at the head of the seats as no one else deserved the place. Feigning humbleness and fear, Sakatala communicated the king's order to Chanakya.

Chanakya on hearing it became inflamed with rage. He let loose his knot of tufted hair and vowed, 'I shall destroy this Nanda within seven days and only after doing it will I do my hair up.'

Fake Nanda felt annoyed at

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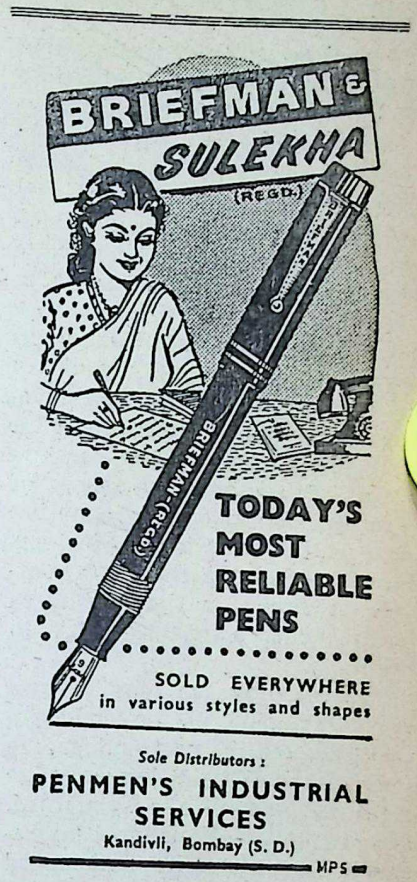
this but Chanakya slipped out and took refuge in Sakatala's house. With the connivance of Sakatala, Chanakya performed a magic rite as a result of which fake Nanda developed high temperature and died on the seventh day. The king thus removed, Sakatala slew Nanda's son Hiranyagupta and placed Chandragupta, son of the previous Nanda, on the throne. He further had Chanakya, who was learned like Brihaspati, appointed as Chandragupta's Prime Minister. Having thus accomplished his vengeance, Sakatala retired to the forest.

O Kanabhuti! When I heard this story from the brahmin I was smitten with grief and I came here to pay my homage to Goddess Durga and through Her Grace I have been able to meet you and remember my past. My curse is now over and I will depart, but please remain here as Gunadhya the brahmin will soon come here. He too was cursed like me by Goddess Parvati. You know he was an excellent *gana* of the name Malyavan previously. Please tell him this tale and both of you will be delivered of your curses.'

Vararuchi thereafter went to Badarikashram. On his way he saw a hermit's foot being pricked by *kusha* grass. Vararuchi sportingly converted the blood trickling out of the wound into a sap through his powers of *yoga*. The ascetic on seeing that gloried, 'I have now become a *siddhapurusha*.' On seeing the ascetic's behaviour, Vararuchi chastised him: 'O hermit! Egotism is an obstacle on the road to knowledge. It is hard to overcome, and no man can attain liberation without knowledge.



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O ascetic! Try therefore to acquire knowledge by eschewing egotism.'

The hermit thereupon fell at Vararuchi's feet and adored him for his advice. Vararuchi reached Badarikashram, sat in meditation for freeing his soul from his mortal coil. Guided by Mother Goddess, Vararuchi succeeded in casting off his body by *tapas* and reached his divine home.

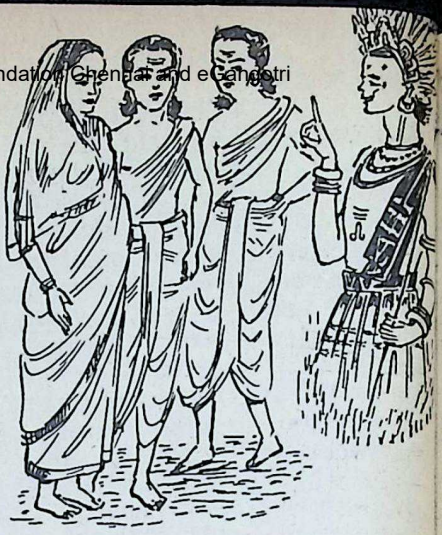
In the meantime Malyavan who had incarnated himself as Gunadhya had served King Satavahana for a long time and on account of a vow, gave up the use of all three languages of Sanskrit, Prakrit and the native dialect. Overburdened with sorrow, he came to the same temple of Durga in the Vindhya hills where Kanabhuti lay in wait.

On reaching the temple and seeing Kanabhuti, he suddenly remembered his past and by the use of the Pisacha language he told his name to Kanabhuti. He requested Kanabhuti to repeat the story he had heard earlier from Pushpadanta saying that after hearing it they could escape from the curse. Kanabhuti bowed before him and agreed to relate the story. But before that he asked, 'Tell me kindly of your adventures from your birth.'

★

Gunadhya told as follows:

Supratishta is a famous city in Pratishtana where lived a brahmin by name Somasarman. He had two sons and a daughter whose name was Srutartha. After the death of the parents, the two sons took care of their sister. It so happened that Srutartha suddenly became pregnant. This made the brothers suspect each other of incest because, to their knowledge, nobody else came their way.



The Naga prince immediately appeared...

Srutartha on coming to know of their suspicion said, 'I shall tell you the truth. There is a prince by name Kirtivarman. He is the nephew of Vasuki who is the king of the Nagas. He saw me one day going to bath and falling in love with me revealed to me his parentage and other circumstances and married me by *gandharva*. He is a brahmin and I am pregnant by him.'

The brothers on hearing this

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became sceptical and asked, 'But how can we believe that what you say is true?'

Srutartha thereupon thought of the Naga prince who immediately appeared before them and told the brothers, 'I have married your sister. She is a divine damsel come down to earth out of a curse and you too have similarly been born in this world out of a curse. Your sister will give birth to a son at which all of you will become free from your curses.'

He disappeared after saying this and soon a son was born to Srutartha. I am that son. At my birth a heavenly voice said, 'This child shall be called Gunadhya because he will be an incarnation of wisdom.'

Upon my birth my mother and uncles died, being delivered of their curses. I went to Dakshinadesa where I learnt all the sciences and returned home. When I returned to Supratishta accompanied by disciples, I was astonished to see the city reverberating with chants of *Sama Veda* in a wonderful manner. In one quarter learned men were discussing the sacred laws. Yet in a second place gamblers were merry. In a third place consisting of merchants, one of them had been narrating this episode:

[*To be continued*]

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Sanskrit Commission

SUMMARY OF RECOMMENDATIONS

(Continued from last issue)

Integration of the two systems

The Commission is of the considered view that it is premature and not wise to make any forced attempt at an integration of the Pathasala and the University systems of Sanskrit Education into a single system.

The Commission, however, recommends a greater measure of co-operation between the two systems, helping the two to approximate to each other steadily and gradually so that a healthy and lasting integration of the two might naturally emerge at some future date;

that, for this purpose, Pathasala Pandits should be employed in modern Colleges, Universities and Research Institutes to bring into these modern institutions the traditional method of intensive and line-by-line study and mastery of the texts, and, correspondingly, Sanskrit M.A.s should be employed in higher grade Sanskrit Pathasalas to familiarise the Pandits and the students there with modern historical, critical and comparative methods (V. 77-82);

that the various other ways set forth in the Chapters on Sanskrit Education, Teaching of Sanskrit and Sanskrit Research for familiarising the Pandits with modern methods and the results of modern researches should be adopted;

that care should be taken to see that there is no hybridisation by bringing the two systems together in a superficial manner;

and that the integration of the two systems should be tried at higher levels by arranging for some Sanskrit Graduates of the Universities undergoing Pandit-training, and for Pandits, after the completion of their Sastraic study undergoing training in modern methods (V. 77-82; VI. 23).

The Commission recommends that, in view of the intimate relation of Sanskrit with the several Indian languages and the influence exerted on the latter by Sanskrit, the special study of all the Indian languages at the B.A. (Hons.) and M.A. stages should include a study of Sanskrit and that, for this purpose, there should be prescribed at least one full paper in Sanskrit in all Degree and Post-Graduate courses in Indian languages (V. 83);

that, particularly in the case of Hindi, which, according to the Constitution, is to draw pri-

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marily from Sanskrit, a larger quantum of Sanskrit study, especially from a grammatical point of view, should be prescribed from the school stage onwards up to the M.A. stage;

that, in the syllabus of studies in the Degree and Post-graduate courses in Indian Philosophy, Ancient Indian History and Archaeology, Indian Music, Indian Architecture, etc., provision should be made for a fair knowledge of Sanskrit and for the study of Sanskrit texts on Philosophy, of Sanskrit inscriptions, of Sanskrit treatises on Music, Architecture, etc. (V. 84);

that, in the special courses of English literature also, provision should be made for the study of the principles of Sanskrit literary and dramatic criticism, Alankara and Natya-Sastras, and for a comparative study of the Sanskrit epic, drama, etc., at least in translations (V. 84);

that, in the special courses of scientific subjects, like mathematics and astronomy, medicine, etc., the syllabi should include a study, from the historical and comparative point of view, of the contributions of India in those branches as found in old Sanskrit texts (V. 84);

and that, to enable all graduates of Indian Universities to have some knowledge of the cultural heritage of the country, there should be a general provision for all students in schools and colleges for a graded course in the culture enshrined in Sanskrit, giving an introduction to Sanskrit literature, Indian thought, philosophy and religion, and art and architecture (V. 85).

Teaching of Sanskrit

The Commission recommends that, in view of the unique character of the Sanskrit language, which can be compared neither with the spoken mother-tongue nor with a dead archaic language, and which is immanent in the thought, vocabulary and form of most of the spoken tongues of India, special steps should be taken to investigate into the methods of teaching it to different categories of students, Indian and foreign;

that Sanskrit Pedagogy should be recognised as a special subject;

and that courses should be organised in Teachers' Colleges for imparting training to Sanskrit Teachers of both the Graduate and the Pandit types in methods of teaching Sanskrit (VI. 6-16).

Schools

The Commission recommends that, owing to the peculiar nature of Sanskrit, which a young student does not normally hear spoken around him, a certain amount of memorising, particularly of declensional and conjugational forms, should be made

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a legitimate part of Sanskrit instruction (VI. 11-12);

that, in teaching Sanskrit, the teacher should not only use all the modern methods and aids, such as direct method, visual aids, conversation, recitation, dramatic production, etc. (VI. 13, 15), but he should also press into service the traditional *Khandanvaya* and *Akanksa* methods (VI. 8), so that all these methods would ensure an active participation of the student in the process of teaching and add to his interest and zest in learning the language;

that, at the earlier stages, grammatical forms should be taught as full-fledged parts of speech, rather than as stems, roots and terminations, and that, for this purpose, grammar should be taught as a complement to or as arising out of the speech or the literary material used (VI. 14);

and that, at the School stage, the mother-tongue or the regional language, which is closely related to Sanskrit, should be generally employed as the medium for teaching Sanskrit and that occasionally Sanskrit also should be employed when the direct and conversational method is resorted to (VI. 17).

Colleges

The Commission recommends that, in the courses of special Sanskrit at the Collegiate stage, an adequate amount of Sastraic study should be provided for, and that, for the proper teaching of the Sastras, qualified Pandit-Teachers should be employed in the Degree and Post-Graduate Departments of Sanskrit in Colleges and Universities (VI. 18-20, 22, 23);

that, as the prescription of a large number of texts prevents adequate justice being done to each text, in some respects, the number of texts prescribed should be reduced so that these texts could be studied with greater intensity (III. 54);

that the highest University course in Sanskrit should provide for the attainment by students of ability to write and speak Sanskrit freely and to read further Sanskrit texts by themselves (VI. 21);

that, wherever possible, contact and collaboration should be established between the Sanskrit M.A. classes and the teaching of the corresponding texts in the Pathasalas in the same centre (VI. 23);

and that the curricula of Sanskrit studies should be so designed as to avoid the serious gap that now exists between the Intermediate or the Pre-University standard on the one hand and that required for the B.A. (Hons.) and M.A. courses on the other (III. 54).

Pathasalas

The Commission recommends that the course of studies in the

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Pathasalas should be more broadbased, and that too narrow and too premature specialisation in a single Sastra should be avoided (VI. 28);

that a Sastri or equivalent title-holder should not only acquire good grounding in general literature and the basic Sastras, but should master, besides a special Sastra, other related Sastras also (VI. 28);

that, in the syllabus of studies, adequate provision should be made for the study of the *Prachina* texts in each Sastra and also of hitherto neglected subjects and Sastras, such as Veda (with Bhasya), Bauddha and Jaina Darsanas, Pratyabhijna, Tantra, etc. (VI. 29-31);

that a fair grounding in Navya Nyaya should be given to all students who have to study higher texts belonging to the later dialectical phase of each Sastra (VI. 32);

that, in the final stages, students of the different Sastras should be given a knowledge of the corresponding developments in Western thought (VI. 34);

that, in the teaching of Sastraic texts, improvements in the pedagogic methods suggested in VI. 35 should be adopted, so that greater interest would be created among the students and there would be a more active participation on their part in the classes;

that, except in the lower classes where the mother-tongue may be used if necessary, the medium of instruction in the Pathasalas should be Sanskrit (VI. 36);

that the Pathasalas should develop extra-curricular activities as indicated in VI. 37 to create and sustain interest and enthusiasm among the students;

that, in addition to the line-by-line study of the texts, provision should be made in the Pathasala classes for the students acquiring a grasp of the general outlines and a comprehensive view of the contributions of the specific Sastras and texts, through general lectures and essay-writing (VI. 38, 39);

that, with a view to remedying the drawback, namely, that the present Pathasala-system does not produce scholars equal to the Pandits of the old type, the examination system for the Pathasala education should be drastically revised and oral examination of the traditional *Sastrartha* or *Vakyartha* type should be introduced as a substantial part of the examination (say, with 50% marks for the written test and 50% for the oral *Sastrartha* test), and that the new Sastri and Acharya title-holders should be required to appear for a test in open assemblies (Sabhas) presided over by panels of Senior Pandits. The Commission desires to emphasise this as the most effective way to restore to the Sastraic

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learning its old depth and intensity (VI. 41-43).

Sanskrit Research

This Commission thinks that the spirit of research is not something foreign, but is part and parcel of the tradition of Indian scholarship; that Research has an intimate bearing on the deepening and vitalising of Sanskrit study; and that, in this Research, which would consolidate and develop Sanskrit studies today, both the modern Sanskrit scholar and the Pandit have to take their share (VII. 1-5, 8).

This Commission also thinks that, as the subjects of research in the field of Sanskrit and Indology are still part of a living tradition and culture in India, Indian Indology is bound to have its own unique features, and should form a creative part of the scholarly life of the nation; and that, today, independent India affords free and ample scope for fresh investigation and interpretation in the field of her culture (VII. 7).

This Commission envisages an ideal Sanskrit scholar who can play a distinct and valuable role today as one, who combines in himself the best features of modern methods and traditional equipment (VII. 8), and thinks that adequate care ought to be taken to see that a spurious and superficial combination of the two systems does not dilute the standard of scholarly work in the field of research (VII. 11).

Pathasalas and Pandits

This Commission recommends that, in all Universities, facilities for research should be afforded to the products of the *Pathasalas* as much as to those of the Universities and Colleges;

that, where the higher Pathasalas or Sanskrit Colleges are affiliated to the Universities, facilities for research by the staff and students of these Sanskrit Colleges should be provided for;

that Post-Graduate Research Titles or Degrees should be instituted for the Sastris, Siromanis, Tirthas, Vidvans, etc.;

that high-grade Sanskrit Colleges, with reputed Pandits and well-equipped libraries and collections of manuscripts, should be recognised by the Universities and the University Grants Commission as centres for Research (VII. 9);

that Pandits should be encouraged and given adequate scope to edit critically difficult Sastraic texts and to bring out expositions of the recondite technique and terminology of Sastraic writing (VII. 10);

that Research Journals in Sanskrit should be started in which research work done through the medium of Sans-

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krit might be published and Sanskrit abstracts might be given of research work published elsewhere in English and other languages;

and that the Sanskrit University or Universities, recommended by this Commission, should have Research Departments devoted to the different Sastras, where Pandits might be able to make their original contributions (VII. 9).

Universities

This Commission recommends that, in order that higher research work in Sanskrit might be carried on in the Universities and that adequate guidance might be available there to young research scholars, every Indian University should have a separate Sanskrit Chair and Department of one or more members (VII. 12);

that the University Sanskrit Departments should be so strong as not to allow the quantum of research work to suffer on account of an overload of Degree-class Teaching, and that the Departments should concern themselves mainly with Post-Graduate Teaching and guiding of Research Students and Scholars (VII. 12);

that these Departments should be under the charge of scholars who have a distinguished record of research work to their credit, who are continuously engaged in research, and who are capable of giving guidance to research students (VII. 13);

that the University Sanskrit Professors should try to inculcate in the research students correct ideals and standards in methods of research as indicated in VII. 14-16, and that they should make available to young scholars, who have registered themselves under them for research degrees, active guidance and effective supervision of their work (VII. 13);

that the University Departments of Sanskrit should be well equipped with adequate library facilities, including bibliographical and reference material, periodicals, etc., required for research work (VII. 14);

[To be continued]

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THE JUSTICE HOLMES READER. Selected and Edited by Julius J. Marke. Published by Oceana Publications, New York (U.S.A.). Copies available from India Book House, Fort, Bombay-1. Pp. 288. Special Student Edition. Price: 75 nP.

THE BOOK before us is an outstanding one in so far as the editor has taken much care to present a true picture of the life and character of Mr. Justice Holmes by choosing only impartial opinions about that great man. Besides his 'speeches and writings', his 'letters', 'court decisions' and finally an evaluation of that famous jurist give a vivid picture of Justice Holmes.

To a student of law, the name of Justice Holmes is quite familiar. A famous jurist and a Justice of the Supreme Court of the United States, Mr. Oliver Wendell Holmes has done no small service at the altar of Law. His valuable contribution to the Anglo-American legal system by producing the notable work *The Common Law* has made him one of the greatest American jurists since Chief Justice Marshall.

Holme's philosophy was of a peculiar type. He viewed life through the perspective of law and interpreted all human activities in terms of law. Human rights for which people fight so much are, in the opinion of Holmes, nothing but the products of Law. He believes that human rights are inventions to account for the legal rules imposed upon man by society. Says he: "A right itself is an empty substratum by which we pretend to account for the fact of legal coercion. It is only the hypostasis of a prophecy—the imagination of a substance supporting the fact that the public force will be brought to bear upon those who do things said to contravene it." And in describing Holme's doctrine on rights, Professor Harold Laski says, "Man may be an end to himself; to society, he is but a means likely enough to be used for purposes he may passionately deny."

Holme's 'Speeches and Writings' have dealt with almost all the aspects of human activities: law, science, philosophy, learning, etc. His participation in the Civil War and his life as a soldier in his young age have made considerable impressions

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upon his approach to life. Of all the human values, Holmes gives the highest place to the fighting courage of the soldier and he sees divinity in war as it has a disciplinary value. He believed that "the struggle for life is the order of the world, at which it is vain to repine, that man's destiny is battle, and he has to take the chances of war."

It must be admitted that Holmes has done a 'great service' to Law when he banished from the Law altogether "every word of moral significance" and thus avoiding unnecessary confusion, gave it a clearness of thought. But this very same 'service' has been the subject of severe criticism. His philosophy is 'bad' as he places no value on morality. The exaltation of force and power as the ultimate values makes his philosophy "agnostic, materialistic, hopeless of the attainment of any ultimate truth, meaning or standard of value." This may be due to his mistaken concept of man as he saw "no reason for attributing to man a significance different in kind from that which belongs to a baboon or to a grain of sand."

In spite of his 'bad philosophy' which is the target of so much criticism, the contributors to this book recognise Holme's unique position in the legal world. Justice Benjamin N. Cardozo calls him "the great overlord of the law and its philosophy." Apart from his pioneer decisions and judgements and his lectures on the Common Law which are undoubtedly considered as of first-rate and of everlasting value, Holme's contribution to the fundamental need of the American society is worth mentioning. He was not only the "Commander-in-Chief of his own generation" but he largely influenced the thought of the posterity. Cardozo is least exaggerating when he says that Justice Holmes "is today for all students of the law and for all students of human society the philosopher and the seer, the greatest of our age in the domain of jurisprudence, and one of the greatest of the ages."

—A. P. Chandrasekharan.

A SAINT'S CALL TO MANKIND. By M. M. Varma. Published by the Author, Chairman, Rajasthan Public Service Commission, Rambagh Road, Jaipur. Pp. 174+xvi. Price: Cloth Bound, Rs. 3/-; Stiff Board, Rs. 2.25.

THE BOOK under notice deals with the subject of a spiritual revaluation of life. Dr. S. Radhakrishnan, our Vice-President and a great savant, has written a brief foreword for the book.

The world is passing through a spiritual crisis which may culminate in the extinction of the whole human race. The so-called achievements of science in a number of fields can either liberate man or completely wipe him out. If science does the first, though it is unwarranted to believe that in the present context, there is nothing better. But if it does the second, which is more likely in the present context, a cry for halt must be raised and a technique for the preparation of an effective weapon of arrest must be shown. That weapon has necessarily got to be one of a spiritual type.

The book under notice has successfully carried out the twofold task, one of sounding a warning and the other of showing the way out. Religious discipline is the central note which is sounded throughout all the chapters which, though brief, are compact with matter.

The author heard the note of spiritual discipline from a saint who had a profound sobering influence on him. It is thus based more or less on the discourses of the saint.

—Dr. A. S. Gopani.

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JYAUTISH AUR ADHUNIK VICHAR DHARA. By B. V. Raman; translated into Hindi by Prof. Omprakash Kaul. Published by Raman Publications, "Shri Rajeshvari", Bangalore-3. First Edition, 1957. Price: Rs. 3/-

THE BOOK is a Hindi translation of a book written originally in English by Prof. B. V. Raman. The main aim of the writer in the present book is to repudiate a theory held forth by many that astrology inevitably leads one to fatalism. The writer has achieved this aim of his by his novel interpretation and application of the epoch-making Theory of Relativity and the Hindu Doctrine of Karma. Statements and views of such eminent European writers as Bertrand Russell, Jung and Eddington have been quoted conveniently to prove the point.

The book is divided into eight chapters, of which especially the second titled 'Astrology and Karma' and the eighth titled 'Fatalism is useless' are worth reading. The writer has tried his best in these two chapters to equate astrological predictions with the spirit of the Hindu theories regarding Karma, Rebirth, Immortality of Soul, and Spiritual Progress. The writer is so much convinced with his reasoning that he has sounded a warning just as Dr. Richard Garnet has done to those who take the science of astrology lightheartedly, rather scoffingly. The Hindi translation is indeed good though at times a bit clumsy. The average reader will certainly be profited by the book. Good paper and neat printing make the reading of the book enjoyable.

—*Dr. A. S. Gopani.*

SINDHI BHASHA-KA SAMKSHIPT PARICHAY. By Sri K. T. Jetley. Published by Murlidhar Krishnachandra Jetley, Padmaji Compound, Bhavani Peth, Poona-2. Pp. 232. Price: Rs.4/-

AS the first serious attempt to present in Hindi an informative account of the Sindhi language, the *Sindhi Bhasha-ka Samkshipt Parichay* by Sri K. Jetley deserves to be welcomed. Although the method of treatment is traditional and the outlook outmoded, the book makes accessible interesting information about the historical background, chief dialects and salient grammatical peculiarities of Sindhi. If the author could have excluded a part of the introductory matter consisting of unsound speculations based on fanciful linguistic correspondences, it would have added to the value of the book. With his knowledge and industry, the author is well equipped to make a more critical, systematic and ambitious effort.

—*Dr. H. C. Bhayani.*

GEMS OF ANDHRA LITERATURE IN ENGLISH VERSE (PART I). By Suryanarayana Peri. Published by the author, Srinivas Publishing House, Rajahmundry. Pp. 153. Price: Rs. 3.75.

THIS publication is a welcome one in the present-day context. It helps to understand the cultural similarities of different regions and the richness of the Andhra literature.

The present book being a part mainly devoted to certain epic and ancient popular themes (Kavya period), gives the idea that there have been some common ideals and ways of thinking in each and every Indian language.

It is of course difficult to bring forth the mastery and expression of Tikkanna or Srinatha in an English translation. But the translator shows good skill in his task and acquits himself creditably. The attempt is a true representation of the original. The inspiring background is the epic substance. The characters are not the ordinary people. The selections depict variety and

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richness of the literature. The Indian atmosphere, idiom and expression are maintained.

—*Prof. V. Emani.*

SHRI DAMODARDAS KHANNA ABHINANDAN GRANTH: Edited by Hiralal Chopra and Kanhaiyalal Khatri. Published by Shri Damodardas Khanna Abhinandan Samiti, Calcutta. 1957.

THE commemoration volume under notice was presented to Shri Damodardas Khanna nicknamed as Lala Babu as a mark of appreciation of his invaluable services in a number of fields. Maharajadhiraj of Burdwan who has written a foreword to the volume has paid a glowing tribute to the selfless devotion, untiring zeal and inspiring ideal character of Lala Babu.

Though orthodox in his conception of Hinduism, he has a catholic outlook on life. His interest is all-pervading. There is hardly any activity conducted in Bengal wherein he is not at the helm of affairs. Music is one of the few things he likes most and he has done all that he could for the renaissance of music, especially classical. He is one of those who encouraged Shri Munshiji, the Kulapati of the Bharatiya Vidya Bhavan, to open a branch of the Bhavan at Delhi. The messages of greetings and goodwill sent on the occasion of the presentation of the volume bear eloquent testimony to the varied, enviable achievements of Shri Khannaji. A stimulating life-sketch and scholarly articles by distinguished specialists in Hindi, Sanskrit, English and Bengali, together with some beautiful photos of scholars, savants and well-wishers, enhance the value of the volume. The volume is well brought out.

—*Dr. A. S. Gopani*

WHY KHADI AND VILLAGE INDUSTRIES? Edited by Vithal Das Kothari. Published by Navajivan Publishing House, Ahmedabad-14. Pp. 88. Price: Re. 1/-.

THAT most of the articles contained in this booklet had appeared from time to time in *Harijan* is sufficient testimony to the fact that they are closely akin to the ideas of Gandhiji in regard to his sincere belief in the practicability of Khadi and Village industries as a panacea to the various difficulties of free India. Along with these the editor has assembled a few additions so as to make the reader fully understand the unique position attained by the Khadi and Village industries in our national economy. As a result of these small-scale industries being neglected in the First Five-Year Plan, the problem of unemployment has become more complex despite the spending of huge sums on large-scale industries. Having realised this mistake, the Government has changed its policy by earmarking more money in the Second Five-Year Plan for the development of Khadi and Village industries. "For a proper appraisal", says the editor in his note, "of this shift in the Government policy, the inquisitive ought to know something of the scheme submitted by the Khadi and Village Industries Board and the extent to which Government accepted it and incorporated it in their plan." And the book certainly fulfils this end as it also serves to explain the purpose behind the campaign for Khadi and Village industries and the programme for their development.

—*A. P. C.*

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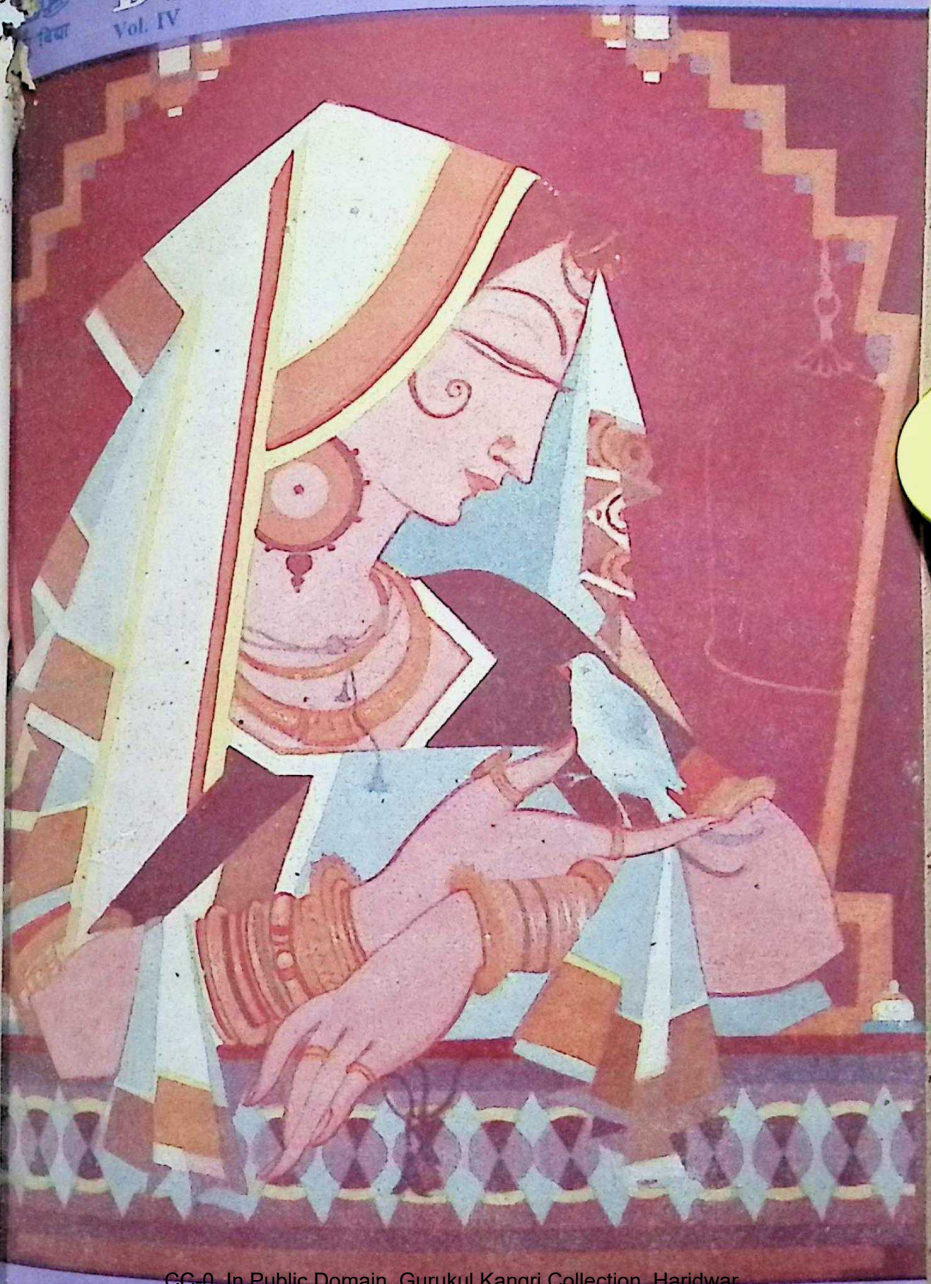

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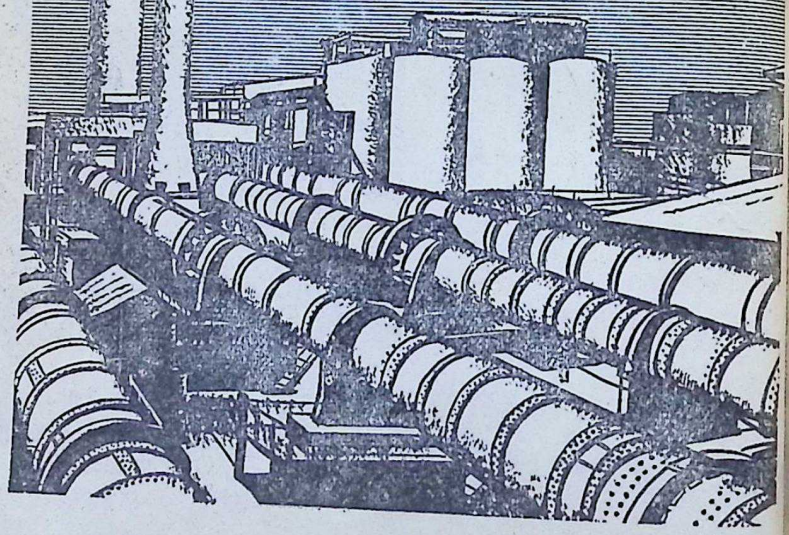

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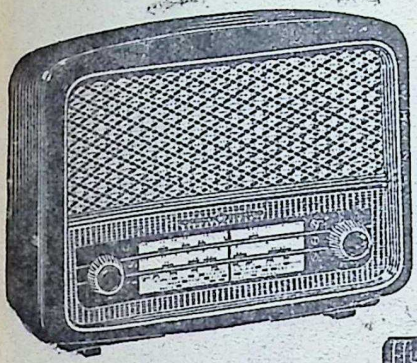

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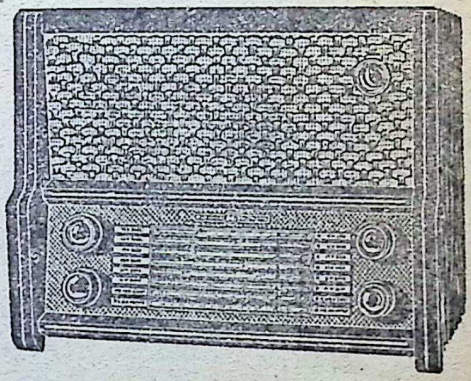

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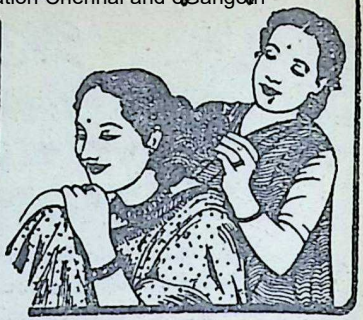

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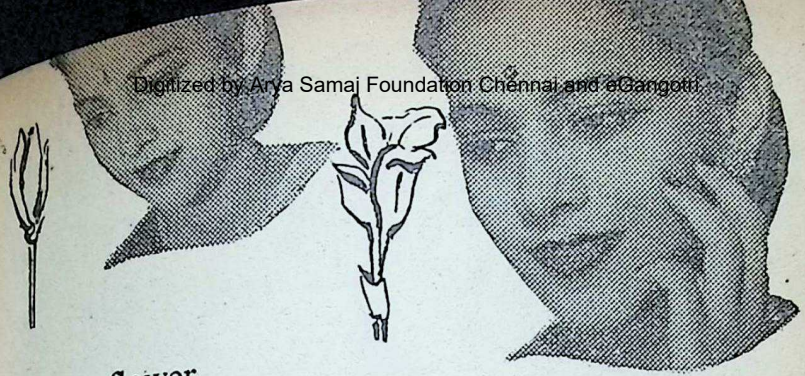

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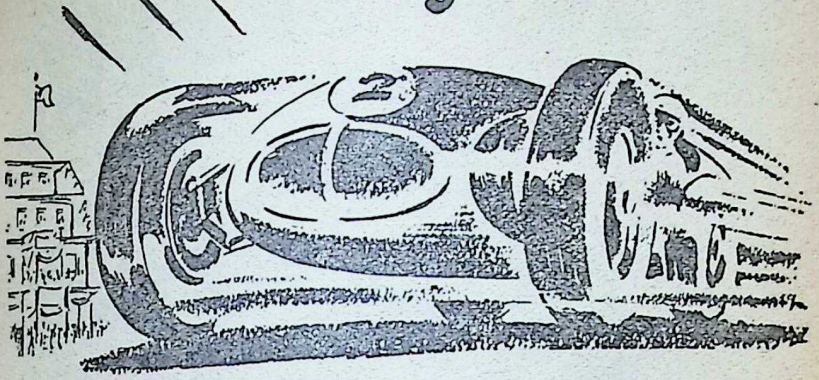

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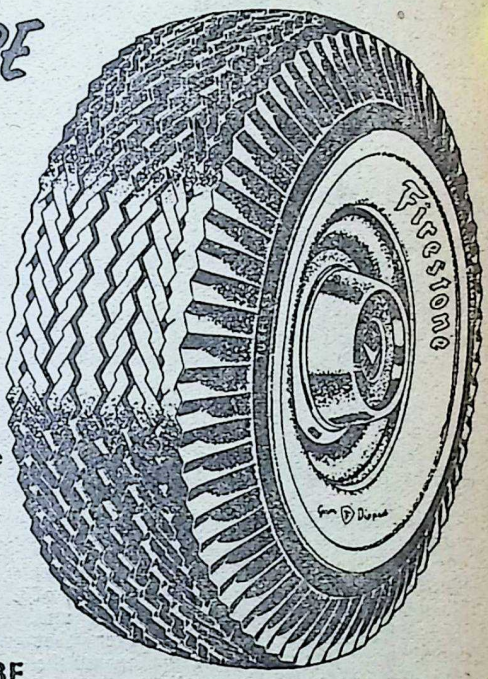

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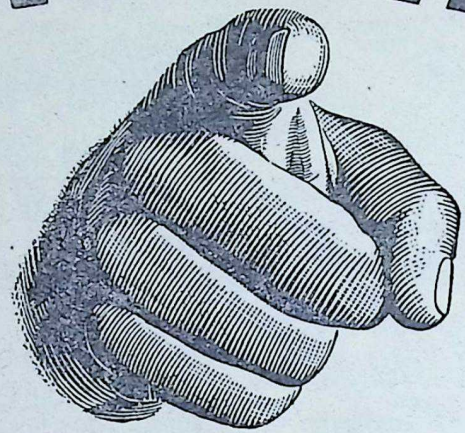

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Fortnightly, Devoted To Life, Literature and Culture

Vol. IV APRIL 6, 1958 No. 18

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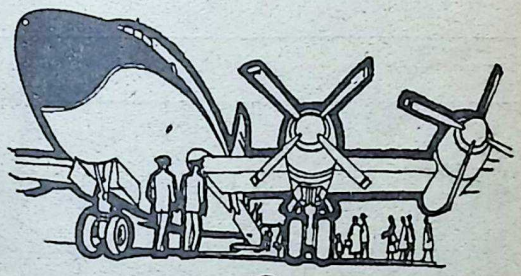

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BELOVED LORD

अजातपक्षा इव मातरं खगाः
स्तन्यं यथा वत्सतराः क्षुधार्ताः।
प्रियं प्रियेव व्युषितं विषण्णा
मनोऽरविन्दाक्ष दिदृक्षते त्वाम्॥

Like birdlings unfledged unto their mother,
Like hungry calves unto the cow's udder,
Like the anxious beloved her far-off lover,
O, Lotus-eyed Lord, does my mind long to see Thee!

—Srimad Bhagavata

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 150

★ *DREAM COME TRUE* ★ *SOMANATH*
★ *CHAULA, THE TEMPLE DANCER*

Bharatiya Vidya Bhavan,
Bombay.
APRIL 6, 1958.

MY YOUNG FRIEND,

WHEN in the early hours of February 16, 1958, I was at the Santa Cruz Aerodrome to take the plane for Keshod, a crescent moon flirted with Venus in the eastern sky. A dreamy light overspread the earth and the mission on which I was bent too made me feel as if I was in a dream—I was going to worship at the resurrected shrine of Somanath! For the dream *has* come true.

About an hour's flight brought me to Keshod. Twenty-seven miles by car and I was at Veravel, and then to Prabhas Patan by a tarred road which, but seven years ago, was a neglected, dusty road. The village, which was like Goldsmith's Deserted Village then, is now looking up, what with electricity, tap water, roads with avenues and its temples looking bright and pilgrims coming in by thousands.

Along the old fort we drove and through the gap which we got made in it, we saw the temple—once seen only in dreams, now rearing itself majestically against an emerald green sea—a 'Mahameru Prasada,' the highest type of temple architecture known to mediaeval India completed in perfect classical proportions, save for the 175 feet Shikhar; the first of its kind to be constructed in 700 years; 'Beauty brought alive from another age.'

Our Chairman, His Highness the Jam Saheb, was with us. His was the earnest faith which had seen to it that the temple was constructed on the same plan as when it was renovated by Emperor Kumarapal in 1169 A.D

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The Jam Saheb explaining a point to Sri K. M. Munshi at the Somanath Temple.

and the desecrated remnants of which we had demolished in 1950.

We went to the threshold of the inner shrine. There stood the image of the Lord on the very spot where it had stood since Creation according to tradition, at any rate, at least for 2,000 years according to the evidence furnished by the excavations. During this period, the shrine had attracted the devotion of millions. Crowned heads from all parts of India had bowed before it. Ascetics like Bhava Brahaspati and scholars like Hemachandracharya had worshipped it. Here had come the maker of imperial Gujarat, Siddharaja Jayasinha, to beg for a son for himself and Kumarapal, his successor, to receive the blessings of the head of the shrine. And time and again countless heroes had shed their blood in defence of it; the spot where one of them fell is still marked by a monument. Destroyed or desecrated, it had risen again and again, and its inspiration had lived for ever in the hearts of men. And at the new shrine, the first among

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those who worshipped was the first President of Free India.

It was Shivaratri day, the holiest of the holy days in the calendar for me since I was a child. With all these memories crowding on me, I stood there in humility. In front of me was the *linga,* the Cosmic Symbol of the Eternal. It was bathed in a mysterious green light, as if Shiva's third eye had opened not in ire, but in love. The silver pot dropped the holy water in ritualistic perfection. The temple bells rang merrily as in its great days. Out of the mouth of the worshipping Brahmanas came the same chant, in the self-same accents, which had reverberated in the temple through centuries: *prithvi shantih apah shantih*—'May there be peace on earth; May there be peace on the waters.' And the *arti,* with its numerous tongues of flame, was waved before the Lord to the sound of bells and drums, to the joyous shouts of men, women and children who had come to the shrine from neighbouring towns and villages.

I climbed up to the fourth floor terrace and gazed at the sea, straight towards the South Pole. The seashore on my left was covered by trees which had converted sand dunes into things of beauty. The avenue of cocoanut trees which I had started planting in the First Vanamahotsava in 1950 was flourishing; the Kadamba which I had planted was flourishing too, though dwarfish, and a sturdy pipul was growing on the holy spot Dehotsarga where Lord Krishna had left His mortal body.

It was the hour of the midnight *arti*—the hour most sacred to Shiva. Jam Saheb was there; so was a large crowd. The dancers danced. Bhajans were sung. From thousands of throats came the shout: *Jaya Somanath.*

The dream had come true at last.

I do not know when the story of Mahmud's destruction of Somanath in 1024 A.D. inflicted a wound on my soul. It must have been very early. For I remember clearly that over fifty years ago, when I read Brigg's *Cities of Gujarat,* the wound bled heavily and I gave expression to my distress in an article in my college miscellany which I entitled *'Gujarat, The Grave of Vanished Empires.'*

In 1908 or so, when I came to Bombay, I studied all the material then available to me on the sack of Somanath and wrote two articles entitled *'The Conquest of Somanath,'* later published in the *East and West,* then a leading monthly of Bombay. I do not know whether it was not a reaction to the pain inflicted by

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this wound that led me, between 1915 and 1922, to create my historical triology in which I reconstructed the glories of Chalukyan Gujarat. In the course of this literary activity, it was given to me—if my impression is not incorrect—to popularise, if not to coin, the battle-cry of Gujarat—*'Jaya Somanath.'*

Though many a time I saw the shrine resurrected in my dreams, it was only in December 1922 that I first visited what was left of this great temple renovated in 1169 A.D. and dismantled 'beyond repairs' under the *firman* of Aurangzeb in 1707. Desecrated, burnt and battered, it still stood firm—a monument to our humiliation and ingratitude. I can scarcely describe the burning shame which I felt on that early morning as I walked the broken floor of the once-hallowed *sabha-mandap* littered by broken pillars and scattered stones. Lizards slipped in and out of their holes at the sound of my unfamiliar steps, and—Oh, the shame of it—an inspector's horse, tied there, neighed at my approach with sacrilegious impertinence!

A little before sunrise, when I walked to and fro on the broken parapet, the ingratitude of centuries stung me to the quick. Then, in a waking dream, I saw the temple as it was in 1024, its spire rising to the sky, mighty *acharyas* and kings laying their heads in humility at the doorstep of the sanctum. I heard the jingling anklets of the temple dancers as they sang to the joyous rhythm of drum beats. I saw vast crowds anxious to have *darshan* of the deity, hope in their heart and humility in their soul. And I also saw the invader, his sword gory with the blood of innocent worshippers, break the image into three parts. And I shuddered.

● ● ●

From this dream bodied forth the story of the temple dancer, Chaula, in my *Jaya Somanath* in 1935—most of which was written in Pahalgam in Kashmir with the Shishnag dancing from stone to stone with endless exuberance in front of me.

● ● ●

I must tell you of my dream child Chaula whom I see dancing before the Lord, whenever I think of the shrine.

It is the bright half of Kartik, 1082 of the Vikrama Era (1024 A.D.). Crowds of pilgrims are on their way to Prabhas Patan to join the festival of the full moon sacred to Lord Somanath and to bathe in the sacred waters of the Hiranya invested with the triple sanctity of the Ganga, Yamuna and Saraswati. The golden domes of the temple stand out against the clear sky. The sacred hymns

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chanted by a hundred Brahmanas fill the air. And as the temple dancers dance from dawn to midnight in front of the Lord, joy is in every heart.

The shrine is presided over by Gangasarvagna, the great *acharya* of the Pashupat cult of the time.

Next to the shrine live four hundred dancers dedicated to God Somanath. To them, dancing before the Lord is both prayer and worship. Ganga, their head and guardian, is a wise woman now in her fifties though once she had been the liveliest dancer in the temple.

As the festive day comes, Chaula, Ganga's eighteen-year old daughter, beautiful in body and pure in soul, begins to prepare herself for her maiden dance with the impatience of a young bride. Her mind is full of strange fancies. Today she will be allowed to dance before the Lord. Then she will be just as Parvati, His Consort, was when she wooed Him—nay more, she will pour out the yearnings of her heart in song and step and gesture and thereby win Him as her Lord and Master—an achievement greater than Parvati's.

For years, Chaula had set her heart on this supreme effort. She had learnt all the eighteen styles of dancing, the twelve ways of *mudra* and the seven kinds of music. Now the moment was coming when Somanath, the mighty Lord, will accept her as His chosen bride.

In the evening, the *sabhamandap* looks like the assembly of the gods. Holy water brought day after day from the distant Ganga drips from a golden water pot on the *linga* of the Lord covered with fresh *bili* leaves. The light of innumerable lamps, studded with gems and hanging from the ceiling, lits up the *mandap* with rainbow colours.

Bhimadeva, the young Chalukya king of Gujarat, with his retinue, is there on his annual pilgrimage to the shrine of the guardian God of his land.

Gangasarvagna, the venerable master, is leading the prayers and performing *arti*.

When the ceremony is over, the sage gives the word: "Let the dance begin now."

The sage immediately sees the blushing Chaula walking up to the open space in front of the little door of the sanctum to the rhythm of her anklets. He feels happy as his mind goes back to the day when he was young and so was Ganga and when their life was transfigured by a great love, of which Chaula was the child.

When Chaula steps in front of the sanctum and prostrates herself, she sees the smile of the sage and feels encouraged. Then she begins her dance, descriptive of the dread penance which Parvati, the daughter of the Himalaya, performed when

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she wooed Shankar, the great Ascetic. Her mood, however, is not of one performing penance but of a bride-elect. Her steps are full of joyous impatience. She expresses by voice and gesture of beauty, shyness and hesitancy, hope, fear and despair, above all, longing which yearns to be one with the Beloved.

Soon Chaula forgets herself. She is now Parvati herself. Ecstatically, she expresses what she feels—a sense of complete surrender to the Lord. The assembly, as if hypnotised, holds its breath, looking at the elusive figure of grace and rhythm. She dances as if on air. Then comes the supreme moment. Her love and devotion bodying forth in tone, gesture and step reach their maddening climax ... Then overcome by sheer exaltation, she collapses. The music stops. The assembly looks on in awed silence.

Gangasarvagna gets up from his seat and takes the unconscious Chaula in his arms. "Supreme Lord, accept this little dancer as Yours. Hereafter she alone will dance before Thee on every Monday," he says.

"Thine, Thine, Lord, in this life and for ever," mutters the half-conscious Chaula.

● ● ●

Soon thereafter, Damodar Mehta, the minister of Bhimadeva, brings the news that the army of Mahmud, Sultan of Ghazni, is on the march, bent on invading Gujarat. His intentions appear to be to destroy the shrine of Somanath in the same way as he had destroyed those at Thaneswar and Mathura.

"Does the Yavan dare to lower the flag of the Supreme Lord? What arrogance?" exclaims Gangasarvagna.

"Mahmud is more dreadful than the God of Death," replies Damodar Mehta.

"I am ready to face the *mlechha*. If he comes to Gujarat, he will walk into the jaws of death. I will show him of what mettle we are made," says Bhimadeva with pride.

"My son, Truth alone wins. The Lord will grant you success," Gangasarvagna gave his blessings.

After the festivities end, Bhimadeva comes for a final *darshan* of the deity before leaving for his capital and finds Chaula praying alone with her head laid on the ground. The king, who had been struck by the beauty and charm of the temple dancer, follows her when, after prayer, she goes to have a dip in the sea in the shimmering moonlight.

As Chaula emerges from the water, the head of the terrible Kapali sect catches hold of her. According to the frightful rituals of this sect, a human being has to be offered as a sacrifice to Bhairava, the dread form

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of the Lord Shankar, at midnight of the festivities.

Bhimadeva kills the Kapali and rescues Chaula, who had fainted. When she regains consciousness, he discloses his identity to her.

"Chaula, I am now going to the war to fight the *mlechha*," the youthful king says.

"Come back here after you have destroyed the *mlechha*. May Lord Somanath protect you," the grateful Chaula replies.

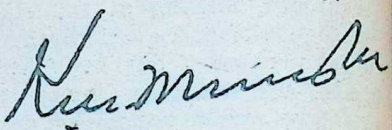
"Will you wait for me?" asks the king impulsively.

"When you return, I shall certainly be at the feet of my Lord," she replies. The king feels hurt at this indifferent reply.

Next day, when the dead body of the Kapali priest is found on the bathing ghat, it is felt as an ominous portent. Does it presage the victory of the *mlechha*? Shivarashi, the principal disciple of Gangasarvagna, at any rate, thinks it does.

I will resume the story of the dream child 'Chaula' in my next letter.

Yours sincerely,



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you can TALK with GOD

● Paramahamsa Yogananda

TALKING with God is a definite fact.

I have been in the presence of saints while they were talking with God.

And all of you, also, may communicate with Him; not a one-sided conversation, but a real talk wherein you speak to God and He responds.

Everybody can talk to the Lord, of course.

★

The average man prays to God with his mind only, not with all the fervour of his heart. Such prayers are too weak to bring any response.

We should speak to the Divine Spirit with confidence and with a feeling of closeness, as to a father or a mother.

Our relationship with God should be one of unconditional love.

More than in any other relationship we may rightfully and naturally demand a reply from Spirit in Its aspect as the Divine Mother.

God is constrained to answer such an appeal; for the essence of a mother is love and forgiveness, no matter how great a sinner her child may be.

It is the closest and most beautiful of all relationships that the Lord has given us.

★

A definite conception of God is necessary, otherwise one does not receive a clear response.

And the demand for the Lord's reply should be strong; a half-believing prayer is not sufficient.

If you make up your mind: "He *is* going to talk with me;" if you refuse to believe differently, regardless of how many years He has not answered you; if you go on trusting in him, one day He will respond.

★

Most people, when meditating, close their eyes and think there is only darkness. But, as you develop spiritually and concentrate on the "single" eye in the forehead, you will find that your inner sight is opened.

You will behold another world, one of many lights and great beauty.

Visions of saints will appear before you.

If your concentration goes still deeper, you too will hear the Voice of God.

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If you can just once "break bread" with the Lord, break His silence, He will talk often with you.

But in the beginning, it is very difficult; it is not easy to become acquainted with God, because He wants to be sure that you really desire to know Him.

He gives tests to see if the devotee wants Him or something else.

He will not talk with you until you have convinced Him that no other desire is hiding in your heart.

Why should He reveal Himself to you if you are filled only with the longings for His gifts?

The whole creation was designed as a test for man.

He who created us yearns for our love.

A CORRECTION

The caption for the cover picture of our last issue was erroneously printed. It ought to read as follows: A Scene from Kala Kendra's Ram Shabari; Photo: Sri Dhiraj Chawda.

He wants us to give it spontaneously, without His asking.

Our love is the one thing God does not possess, unless we choose to bestow it.

So, you see, even the Lord has something to attain: our love!

And we shall never be happy until we give it.

Naked belief in God the Omnipotent—
Omniscient—Omnipresent—sears too much
The sense of conscious creatures to be borne!
It were the seeing Him, no flesh shall dare!
Some think Creation's meant to show Him forth:
It say it's meant to hide Him all it can.

—Browning.

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SCENES from *Ramacharitamanasa*

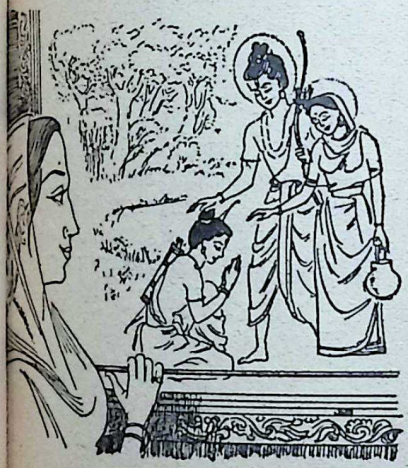
Goswami Tulsidas

SUMITRA'S BEHEST

[After having obtained Sri Rama's permission to accompany him to the forest, Lakshmana hurries to his mother to seek her permission for the step. He does so after great misgivings, but eventually feels more than gratified.]

तात तुम्हारि मातु बैदेही।
पिता राम सब भाँति सनेही॥
अवध तहाँ जहँ राम निवासू।
तहँइ दिवसु जहँ भानु प्रकासू।
जौ पै सीय रामु बन जाहीं।
अवध तुम्हार काज कछु नाहीं॥

My son, the princess of Videha (Sita) is your mother, and Rama who loves you most dearly is your father; and for you there is Ayodhya wherever Rama dwells; wherever sun shines there is day. If Sita and Rama go to the forest, there is no work for you in this Ayodhya but where Rama is.



गुरु पितु मातु बंधु सुर साईं।
सेइअ सकल प्रान की नाईं॥
राम प्रान प्रिय जीवन जी के।
स्वारथ रहित सखा सबही के॥
पूजनीय प्रिय परम जहाँ ते।
सब मानिअहि राम के नाते॥
अस जिय जानि संग बन जाहू।
लेहु तात जग जीवन लाहू॥

Child, service of *guru*, father, mother, brother, God and master—all these should be cherished as one's own life. Rama is the beloved of all that breathe, the life of all that live, the selfless friend of all. If in the whole world, big or small, any are worth of reverence and great affection, it is only because of this relation of theirs to Rama. Thinking thus go with him to the forest and achieve the reward of your birth into this world.

भूरि भाग भाजन भएहु,
मोहि समेत बलि जाउँ।
जौं तुम्हरें मन छाँड़ि छल,
कीन्ह राम पद ठाउँ॥

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Thrice blessed are you—and I too, I declare it—if your soul in all sincerity has made its home at Rama's feet.

पुत्रवती जुवती जग सोई।
रघुपति भगत जासु सुत होई॥
नतरु बाँझ भलि बादि बिआनी।
राम विमुख सुत ते हित हानी॥
तुम्हरेहिं भाग राम बन जाहीं।
दूसर हेत तात कछु नाहीं॥
सकल सुकृत कर बर फल एहू।
राम सीय पद सहज सनेहू॥

That woman is a real mother in this world whose son is Raghupati's *bhakta;* else she were better barren. Her motherhood is in vain if she imagines she can profit from a son who loves not Rama, for it will not bring any good. It is to *your* good fortune that Rama goes to the forest and, my son, for no other reason. Pure devotion to the feet of Rama and Sita is the highest reward for all good deeds.

राग रोष इरिषा मद मोहू।
जनि सपनेहु इन्हके बस होहू॥
सकल प्रकार विकार विहाई।
मन क्रम वचन करेहु सेवकाई॥
तुम्ह कहँ बन सब भाँति सुपासू।
संग पितु मातु राम सिय जासू॥
जेहिं न राम बन लहहिं कलेसू।
सुत सोइ करेहु इहइ उपदेसू॥

Lakshmana! Do not for one moment yield to likes or wrath or envy, pride or folly not even in your dream; avoid all such evils and serve Rama and Sita in thought and word and deed. For you the woods will be a home of pure delight, for Sita and Rama will be by your side as a mother and a father. This is my behest, son, see that Rama suffer no trouble in the forest.

उपदेस यह जेहि जात तुम्हरे
राम सिय सुख पावहीं।
पितु मातु प्रिय परिवारु पुर सुख,
सुरति बन बिसरावहीं॥
तुलसी सुतहिं सिख देइ आयसु दीन्ह,
पुनि आसिष दई।
रति होउ अविरल अमल,
सिय रघुवीर पद नित नित नई॥

Yes, this is my behest, my son; create such an atmosphere in the forest that Rama and Sita are happy and do not become nostalgic thinking of father, mother, friends and relatives and the enjoyments of the city. Tulsidasji says that Mother Sumitra thus enjoined on Lakshmana and gave him leave to accompany Rama, saying, 'May your devotion to the feet of Sita and Raghubir be constant, selfless and never wearying!'

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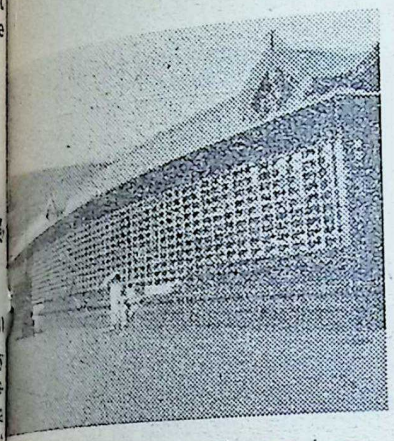
This anecdote draws attention to a pitfall commonly met with in the path of a spiritual aspirant, namely, egotism or pride in small achievements and emphasises the need for forestalling it by humility and unshaken faith in the supremacy of God.

BRAHMA'S FALL

SCENES
FROM
NARAYANEEYAM
OF
Narayana Bhattathiri



Lighting frames in the praakara of Guruvayoor Temple.

अन्यावतारनिकरेष्वनिरीक्षितं ते
भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।
ब्रह्मा परीक्षितुमनाः स परोक्षभावं
निन्येऽथ वत्सकगणान् प्रवितत्य मायाम् ।।

In the deliverance of Aghasura, Brahma saw with his own eyes such greatness* of Thy glory as was not vouchsafed in Thy other incarnations. Once with a view to test (witness) Thy further greatness, Brahma concealed all the young ones of the cows by means of *maya*.

वत्सानवीक्ष्य विवशे पशुपोत्करे ता-
नानेतुकाम इव धातृमतानुवर्ती ।
त्वं सामिभुक्तकबलो गतवांस्तदानीं
भुक्तांस्तिरोधित सरोजभवः कुमारान् ।।

Not finding the calves, the cowherds became beside themselves. Although Thou hadst an unfinished morsel of food in Thy hand, Thou departed alone in search of the missing calves (leaving the rest to continue their repast). In reality Thou didst so to fulfil Brahma's longing. After Thy departure Brahma caused the young cowherds too to disappear!.

वत्सायितस्तदनु गोपगणायितस्त्वं
शिक्यादिभाण्डमुरलीगवलादिरूपः ।
प्राग्वद् विहृत्य विपिनेषु चिराय सायं
त्वं माययाथ बहुधा व्रजमाययाथ ।।

*The peculiarity of the Aghasura episode consists in that the Lord gave the great evil-doer Aghasura *sayujya mukti* even as he tormented the Lord personally.

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(Both the calves and the young cowherds having disappeared Thou thought it unwise to return home without them.) Out of Thy Maya, Thou becamest into so many calves and cowherd boys, loops and the vessels held by them, lutes, horns etc. and after sporting as before daylong in the forest, returned with them to Gokula in the evening.

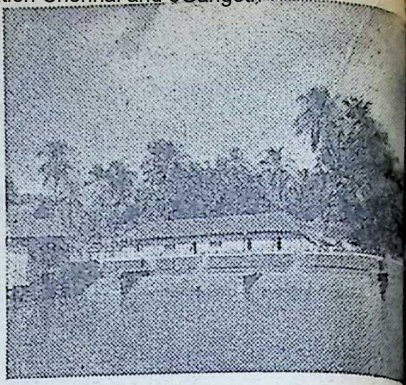
त्वामेव शिक्यगवलादिमयं दधानो
भूयस्त्वमेव पशुवत्सकवालरूपः।
गोरुपिणीभिरपि गोपवधूमयीभि-
रासादितोऽसि जननीभिरतिप्रहर्षात् ॥

When the cows and cowherdesses received them all with more than usual joy, did they not receive Thee alone in the form of calves, cowherd boys, loops and horns?

जीवं हि कञ्चिदभिमानवशात् स्वकीयं
मत्वा तनूज इति रागभयरं वहन्त्यः।
आत्मानमेव तु भवन्तमवाप्य सूनुं
प्रीतिं ययुर्न कियतीं वनिताश्च गावः ॥

People bestow great affection even on a non-descript *Jiva,* for the reason that it is born as his or her child. When that is the case, what an amount of pleasure should the *gopis* and cows of Braja have derived by receiving Thee who is their own Atma, as their child?

एवं प्रतिक्षणविजृम्भितहर्षभार-
निश्शेषगोपगणलालितभूरिमूर्तिम्।
त्वामग्रजोऽपि बुबुधे किलवत्सरान्ते
ब्रह्मात्मनोऽपि महान् युवयोर्विशेषः ॥



The sacred tank in the precincts of Guruvayoor Temple.

Thou lived thus, in Thy multiform, adored by cowherds in their entirety for a full year. Every moment of Thy life in their midst added to their joy. Even Thy elder brother knew it only at the end of the year. Although both of you are Brahmatmans, there is great difference between You two (as Nishkala Brahma and Sakala Brahma.

वर्षावधौ नवपुरातनवत्सपालान्
दृष्ट्वा विवेकमसृणे द्रुहिणे विमूढे।
प्रादीदृशः प्रतिनवान् मकुटाङ्गदादि
भूषांश्चतुर्भुजयुजः सजलाम्बुदाभान् ॥

At the end of a year, Brahma could hardly distinguish between the original calves and children which he had concealed and those created by Thee! He became confused and utterly confounded. Then Thou wert pleased to show Thy new creations by endowing each with a

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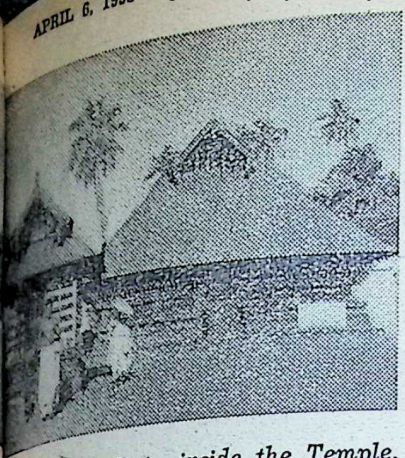

Shrine of Sasta, inside the Temple.

headgear, bracelet and other ornaments, four hands and a bluish look like the water-laden cloud (i.e. Thy replica).

प्रत्येकमेव कमलापरिलालिताङ्गान्
भोगीन्द्रभोगशयनान् नयनाभिरामान्।
लीलानिमीलितदृशः सनकादियोगि-
व्यासेवितान् कमलभूर्भवतो ददर्श ॥

Each one of them having the limbs of his body caressed by Goddess Lakshmi, reclining on the lush back of Adisesha and delightful to look at, enjoying *yoga-nidra* and worshipped by the quartette of sages headed by Sanaka. Brahma saw Thee like that.

नारायणाकृतिमसङ्ख्यतमां निरीक्ष्य
सर्वत्र सेवकमपि स्वमवेक्ष्य धाता।
मायानिमग्नहृदयो विमुमोहयाव-
देको बभूविथ तदा कबलार्धपाणिः ॥

Finding thus countless numbers of Lord Narayana everywhere, himself serving each, Brahma lost consciousness. At that time Thou wert pleased to contract Thyself into a single figure, holding the unfinished morsel of food at Thy hand!

नश्यन्मदे तदनु विश्वपतिं मुहुस्त्वां
नत्वा च नूतवति धातरि धाम याते।
पोतैः समं प्रमुदितैः प्रविशन्निकेतं
वातालयाधिप! विभो! परिपाहि रोगात् ॥

O Lord! With his pride thus humbled and Brahma recognising Thee as the Cosmic Soul, fell at Thy feet several times and prayed, and afterwards returned to Satya-loka. Along with the supremely happy original calves and youngsters Thou returned home. O, Guruvayurappa, save me fully from my illness.

[Photos: Sri M. K. Rangaswami Aiyangar.]

A seed in order that it may bud forth into a tree must perish itself. Fruition is thus the final result of complete self-sacrifice.

—Swami Rama Tirtha.

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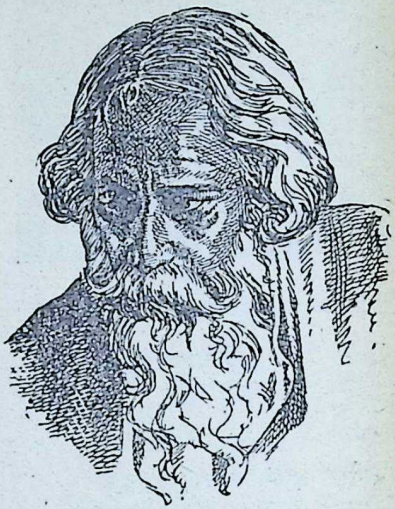
The mechanical is but a phase, a step farther inthe evolution of man . . .

MATERIALISM & SPIRITUALITY

RABINDRANATH TAGORE



WHEN I am asked which is the most perfect expression of Life—the Western, in which action appears to be the chief factor, or the Eastern in which meditation plays so great a part—I can only say that no great difference or distinction exists. In the root factors of human nature, Eastern or Western, the inner man is the same. The idea of dissimilarity is often fostered as an excuse for one race treating another with racial discrimination but in reality human nature is always the same.

If in the East we meditate upon profound matters and think more philosophically than is the custom in the West, with its life of speed and bustle, you have Science to balance this. Science claims martyrdom, as well as a life of retirement from the world for meditation on the Divine.

Science is Truth. It represents the search for Reality. Every scientist is a seeker after Truth. He forfeits material comforts, frequently enduring hardships and suffering, sometimes even sacrificing life itself.

Explorers, for example, have endured terrible privation and hardship, in seeking unknown lands; Medical Science has had a large toll of victims who have been martyrs in the cause of knowledge.

It is, therefore, obvious that as the scientific quest has entailed martyrdom, these sacri-

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fices would never have been made if there had not been a very real spiritual inspiration behind it all.

In the West, man's spiritual craving is expressed in terms of Science. They have the great cause of humanity before them, the call to give themselves for others. Surely, this is life's highest expression.

Those who sacrifice their desire and their lives—and the world is full of them—are not materialists.

When I am asked if I do not think that the Western world is full of materialism, I say—no. No great nation can achieve anything upon a foundation of materialism.

Civilization has for its foundation man's craving for knowledge, humanity's desire to reach and understand the highest thing. The wonderful works of Art that man has produced throughout the ages—beautiful pictures, the peerless sculptures of ancient Greece, the poetic wealth of my own land, enthralling music, exquisite poetry—all these have brought joy to mankind. But did the artists execute them only to please their fellow-men? No. Emphatically no! All great Art is an expression of aspiration to the Infinite.

Certainly the West has divided its activities. It is passing through the machine age. The desire for speed, for mass production, has almost overwhelmed man.

It is true that no question of the perfect life can enter here. The spirit of sacrifice cannot exist in the midst of machinery that strives to make of man himself but a living machine.

But I have faith in human nature. In all men exists the desire to attain perfection, dimly as they understand their desire.

We are passing through this age when the mechanical is in the ascendancy. It is but a phase, a step farther in the evolution of man, in the great scheme of things, and there are other factors to counteract this human mechanization. For instance, man's natural inborn love of beauty, his desire for truth.

We have to realize that truth is many-sided and is not the monopoly of any group or nation.

—Jawaharlal Nehru.

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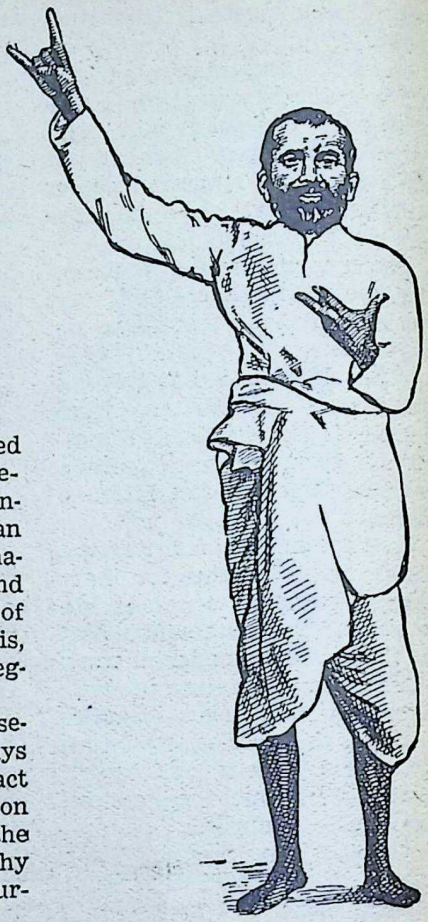
C. Rajagopalachari

Sri Ramakrishna Upanishad—28

Why Still FALSEHOOD and DISHONESTY?



OUR country has attained freedom. We have a republican form of Government. Our country holds an honourable place among nations. Our leader is praised and respected by the great men of the world. In spite of all this, why do we still behave like beggars and cheats?

Why do we believe that falsehood and dishonesty are ways to prosperity? Why do we act like mean people who live on garbage? Without realising the greatness of Bharata Mata, why do we so basely degrade ourselves?

To the patriots who thus grieve and wonder, we may cite a story told by Sri Ramakrishna:

One day, a tigress attacked a herd of sheep grazing in a forest. The tigress, which was with child, gave birth to a cub as a result of the shock of its own assault and died on the spot. The cub lived and grew among the sheep. It grazed on the grass along with the young sheep ignorant of its real nature. The tiger cub developed the qualities of a sheep.

A few years passed. Another

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tiger attacked the herd. The sheep were scattered and ran about. The tiger cub too started running away with the sheep. The attacking tiger saw the cub and wondered how it came to be there. He pursued it and with his jaws caught hold of its neck. The tiger cub bleated like a lamb. The old tiger took the cub to a pond and showed it its reflection in the water, and said, "You, foolish child! You and I belong to the same kind. Look, you appear the same as I. Why do you run away like a sheep?" So saying, he threw to it a bit of mutton, and said, "Eat it." At first the cub would not eat it. It cried, "Ba, Ba," and felt an aversion to it. But very soon it felt the taste of mutton. The tiger in it began to assert itself. It ate up the whole piece and asked for more. The tiger nature which was all along dormant, now surged up with great force.

"Now, you know who you are, don't you? Come along with me. You have nothing to do with the sheep in the herd," said the big tiger.

Let us spurn and leave behind the qualities belonging to our old bondage and let us quickly assert our real, honourable nature. Poverty is nothing to be ashamed of; but littleness of heart and mind is. We may live honourably in poverty. Let us not be bad men. May we cherish the new-born glory of our mother-land. Let us discard the mean, cowardly qualities of falsehood and dishonesty.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

Without fearlessness, all other virtues are turned into dust. Attainment of truth or non-violence is impossible without fearlessness. Fearlessness does not mean arrogance or aggressiveness. Fearlessness presupposes calmness and peace of mind. For that, it is necessary to have a living faith in God.

—Mahatma Gandhi.

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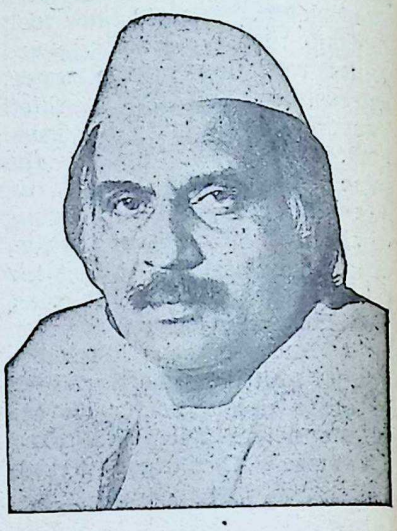
PHILOSOPHICAL BASIS OF ASTROLOGY

Dr. Sampurnanand



ASSUMING that Astrology is a science capable of objective verification, would not its truth imply man's absolute subordination to something that is predestined? That 'something' may be good or bad, pleasant or unpleasant, but there can be no tampering with it.

Hindu Astrology does not accept this position. In the first place, it says that what is predestined is not fate or *kismat* in the sense of the fiat of an absolute God who is कर्तुम् अकर्तुम् अन्यथा कर्तुम् समर्थ: i.e., who has the power to do things, not to do things, to undo things, in other words, to act in any way He chooses.

Indian philosophy knows no such God. A man's destiny is forged by his *karma,* the effect of his actions in the past.

It is universally admitted that the bodily and mental make-up of an individual is influenced by his environment, subjective and objective, pre-natal and post-natal, but Indian philosophy goes a step further and says that it is a man's *karma* which determines which particular set of influences, what particular environment, he shall be subjected to.

But whether it is God's will or his own *karma,* the individual would be entirely a creature bound hand and foot. This is only half the story. The nature of the spirit is essentially the same as the nature of God —*Sat, Chit* and *Anand.*

True, this spirit is enmeshed in *avidya,* nescience, but it does

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not reconcile itself to this condition. At every moment there is the sub-conscious, and, at the higher levels of intellectual and spiritual development, the conscious, effort at self-realisation, the effort to break the bonds. This effort is what western philosophy calls free-will.

There is thus a perpetual tug-of-war between free-will and destiny and our actions at any moment are a resultant of these two forces.

In the ordinary man, free-will is not very strong. His actions in life will, therefore, correspond, to a very large extent, to the forecast given by his horoscope. But, in the case of persons of greater intellectual and spiritual development, there will be greater variation, even though the general pattern will remain the same as indicated by the horoscope.

There is another and, perhaps, a no less important question to which an answer may well be sought. Using the word 'influence' in as wide a sense as we choose, how is it that the planets influence human action? I can only explain this phenomenon in this way. Using Vedic terms, the whole universe is governed by *Rita* and *Satya* which are really two aspects of one reality. These two words may roughly be translated as the law of nature and the law of morality respectively. As an essential consequence of this, there is an ever-present parallelism between natural phenomena and those phenomena which constitute the sum-total of the experience of sentient beings. A change in one is accompanied by a change in the other.

We find it easy to study external phenomena and causation appears as a simpler hypothesis than simultaneity. Hence the external phenomenon is described as the cause of the experiential one. This is purely a procedure based on convenience. Actually all that we are entitled to say is that the presence of a particular phenomenon in one series is a strong indicative of the existence of a corresponding phenomenon in the other series. This is the only explanation which I can give.

Whether, as a matter of fact, such parallelism exists or not is a subject for continuous research and study. Astrology, even if it is a science, cannot claim to be perfect. It may be that evolution is the result of the clash of mutually exclusive and independent forces, and is proceeding at random along a tortuous path leading nowhere in particular. It may, on the other hand, be that the Universe is the result of the unfoldment of one principle, transcending and, at the same time, permeating everything, manifesting itself in a hundred forms

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and proceeding in an ordered line of march towards a goal which is the fruition and fulfilment of its Nature. Perhaps the cosmos is a chance product of what is essentially chaos or there is

> One God who ever lives and loves,
> One God, one hand, one element
> And one far off divine event
> To which the whole creation moves.

The solution to this mystery lies in the territory where Science meets Philosophy. It is needless to say that Astrology can have no meaning in a universe governed by Chance.

I have not made any attempt to convince you of the truth of Astrology. My endeavour has only been to show that it is a subject as worthy of study and investigation as any other. We can, if we choose, laugh it away but thereby we shall only be denying ourselves the use of what might turn out to be a very efficient instrument for human well-being.

Let me give an example. We are spending huge sums of money on meteorological experiments. The money is being well spent but why not see if the methods given for weather forecasts in books on Astrology also give the right results? They may be entirely wrong. On the other hand, it is just possible that they are also based on observations carried out, perhaps, for thousands of years. It would, therefore, be childish to refuse to give them a trial.

Astrology, like Medicine, is a body of knowledge which deals with verifiable phenomena. It is, therefore, the easiest thing in the world to test its truth.

Nothing could be more unscientific than to discard it merely on the basis of some kind of *a priori* reasoning. Even if astrologers failed completely to give a satisfactory explanation of the laws of Astrology, it cannot be treated as a pseudo-science so long as its predictions correspond with our actual experience. After all, we have accepted the law of gravitation without being able to explain the fact of gravitation!

It is only the coward and unchivalrous that quietly submit to Fate! The chivalrous and the self-confident do not depend on Fate.

One who is capable of conquering Fate by his manliness won't regret, if his actions are thwarted by Fate.

—Valmiki Ramayana.

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AHIMSA and APARIGRAHAVAD

● Hari Mohan Jain

'AHIMSAVAD' is the central theme of Jain religion, Jain philosophy as well as Jain ethics. Everybody knows that non-injury to any living being even in thought and by speech or action is the First Principle of Jainism as religion.

'Anekant' or 'Syadvad', admitting the possibility of toleration among conflicting views and confluence in opposites is only a philosophical interpretation of the principle of Ahimsa. 'Aparigrahavad' is its ethical, or, to be more correct, its economical connotation.

Ahimsavad, Syadvad or Anekantvad and Aparigrahavad, these are three foundation-stones of Jainism; they are its core, and it can be very easily seen that an application of these principles can lay the true foundation of individual as well as universal peace.

Ahimsa is the sheet-anchor of the whole of Jainism. Absolute Ahimsa is indeed impossible to practise, specially after it has been proved that even plants are living beings, and therefore, if absolute Ahimsa be made the daily bread, the individuals would starve and die, would be idle and immobile; and easy prey to aggressors and enemies. Hence Jainism makes concession for all these facts and allows a householder what is called *udyogi-himsa* (i.e. *himsa* committed in the course of earning his livelihood), *arambhi-himsa* (i.e. *himsa* committed in the course of arranging his household) and *virodhi-himsa* (i.e. *himsa* committed while defending himself against an aggressor or enemy who was attacked him or assaulted his right).

What is demanded is that there should be no thought, act or speech of ours which be deliberately given out or dealt with the sole objective of injuring the feelings of others. And this is applied so strictly as to make not only human or animal but also the plant kingdom as its object.

For instance, while going for a walk in the morning we have no right to strike our walking stick against the green bushes that we come across, or strike a dog that may come in our way or pluck a flower that we may encounter. What is essential to

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remember is that Jainism lays the main emphasis upon the motive with which an act is done, a word is spoken, or a thought entertained. The same act may be *himsa* and not according to motives behind it.

Thus seen Ahimsa at once becomes a principle of love, mutual trust, fellow feelings, compassion and all that is sweet and noble. Thus applied it can surely lead to happiness of the individual and social solidarity.

But what is required is a two-fold effort to apply this principle: firstly, effort on the individual plane and, secondly, on the social plane. On the individual plane we need a certain attitude of mind and a habit of thought which may teach us tolerance for the views of others and liberality to see some truth in them. This is supplied by the celebrated Jain principle of Anekantvad or Syadvad, which teaches the multiplicity of every human thought and institution and teaches that there is always confluence of opposites in them.

However, it is on the economic plane that Ahimsa needs the greatest support and backing from outside. For this, the answer of Jainism is Aparigrahavad, which in English can be translated as 'wantlessness.' You cannot expect a man to be tolerant or *ahimsavadi* in a world of inequality and exploitation. In a society where a few exploit the many and, thereby, maintain their supremacy, it is foolish to talk of *Ahimsa* and *Anekant*; unless we appreciate the economic basis of these two ethical and philosophical ideals we shall be building a mere utopia.

Different answers have been given to this vital economic question. One answer is, what is called *laissez faire* economics. That is quite in keeping with the Jain emphasis on individual liberty and, in fact, it is here that we need a rethinking and modification. We have to think from the point of view of society as a whole, that is to say, society should come first and take priority over the individual. We know how in Europe this *laissez faire* theory has completely failed to deliver the goods. Capitalism to-day is a discredited and decadent creed. Another answer is socialism, an answer which the world is fast adopting and embracing.

It must be said that Marxism provides the corrective to *laissez faire* liberalism as far as the material happiness of the individual is concerned. But it confuses the end with the means. It regards the material advancement as an end in itself. A philosophy which advocates 'materialism' as the end of human and social endeavour cannot lead to a lasting or enduring peace or happiness for the individual or for the society at

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large. It is here that the Jain concept of 'Aparigrahavad' holds out a unique message of hope and emancipation for the present-day materialistic world.

It is a reflex type of socialism which has more of Platonism than of Marxism in it. Its essence is self-abnegation, self-limitation and self-control and ultimately self-annihilation. It is possible only if every want is regarded to be a source of pain and its satisfaction, elimination of that pain, rather than acquirement of any pleasure. Thus pleasure would appear to lie in 'wantlessness,' to attain which limitation of desires rather their multiplication becomes the order of human endeavour.

Self-abnegation is only another name of Aparigrahavad and thus it will be seen that the economic principles of socialism can alone provide the true foundations for the theory and practice of Aparigrahavad. A re-examination of both socialism and Aparigrahavad is demanded. The former should change its objective or rather, advance beyond its present materialistic goal and not limit itself to mere 'material prosperity'. This 'material prosperity', in fact, should be used ultimately to attain self-renunciation and self-abnegation. It is here that Aparigrahavad comes into play.

It is submitted that Aparigrahavad should give up its individualistic tone and adopt the socialistic content while retaining its spiritualistic goal i.e the goal ought to be sought not on the individual but on the social plane. When social conditions become one of equality and justice, then alone can Aparigrahavad be advocated with sincerity and strength; only then can it acquire any true meaning and significance. Aparigrahavad is the true road to Ahimsa and Anekant, and the three combined ensure individual as well as universal peace and happiness.

The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed lying is the mother of violence.

—Mahatma Gandhi.

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The Lord along with His Consort willingly allowed Himself to be robbed lock, stock and barrel by this *bhakta*, ...

MANGAI

THE POET-SAINT OF TAMILNAD

B. R. GOPAL

THE doctrine of *Saranagati* or complete self-surrender is a unique development of the Visishthadvaitic school of thought. And this doctrine was mainly evolved by the Alvars who were the Vaishnava saints of Tamilnad.

The Alvars are twelve in number. Though tradition assigns them to a very early age before the birth of Christ, it may be accepted in the main that they belonged to the Age of the Pallavas of Tamilnad. The four thousand *prabandhas* composed by these Alvars have been regarded by the Vaishnavites as the Tamil Veda. Of these more than half have been composed by Tirumangai Alvar and Nammalvar.

Tirumangai Alvar is said to have been born in the cyclic year Nala on Karttik Paurnima, a Thursday, and the date may be accepted as 31-10-776 A.D. He was a Kallar (a martial sect) by caste and was known for his bravery and warlike qualities. He is said to have been a subordinate under a Chola king and his master, immensely pleased with this military chief, called him by the name of Parakala.

Having fallen in love with Kumudavalli, a devotee of Lord Vishnu, he had to fulfil some of her conditions to marry her. Accordingly he became a Vaishnava and also, according to her desires, he began to serve the Lord by feeding 1,008 Brahmins every day. He had to misappropriate the revenues due to the king to fulfil this condition of his wife and consequently suffer imprisonment too. But now the Lord of Kanchi, Arulalaperumal, came to his rescue.

When he was released, he lost his job but could not suppress his desire to serve the Lord by feeding the Brahmins. He, therefore, became a highway robber and by robbing the rich he continued to fulfil his desire.

According to the legend, one day Lord Vishnu Himself, with His Consort, appeared before the robber allowing Himself to be robbed by him. Tirumangai robbed this rich Brahmin of all His possessions. But he could not lift the bundle of loot! He

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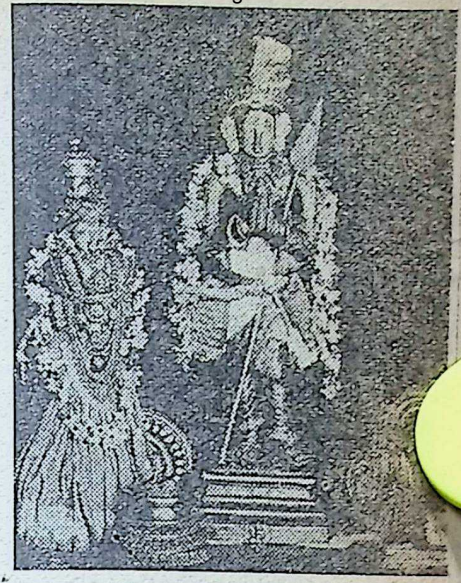
thought that the Brahmin might have taken resort to some trick through some *mantra*. He therefore forced Him to let him know the secret. The Brahmin readily agreed and whispered in his ear the *mantra*: *'Om Namo Narayanaya.'*

This brought a tremendous transformation in the robber. By His grace the robber became a devotee of the Lord pining for His vision. Tirumangai Alvar from then onwards visited the many holy places of India and sang the *prabandhas* before the various deities. He has been the author of six poems—*Periya Tirumoli, Periya Tirumadal, Siriya Tirumadal, Tirukkurundandakam, Tirunedundandakam,* and *Tiruvelukurtirukkai.* The *Madals* are erotic, but in form only. They express the love of a lady to her lover, who is none but the Lord Himself. The lady-in-love even goes to the extent of seeking death in case the Lord is not gracious to her. She pines for union, spiritual union, with Him. There is an undercurrent of deep spiritual and esoteric feeling in all these poems. These six poems of Tirumangai are considered to be the six Vedangas.

Tirumangai Alvar later on spent his days at Srirangam devoting himself to the construction of the temple. Tradition



Tirumangai Alvar (middle), his consor Kumudavalli (to his right) and th Deity of his worship.

—Photo: Sri V. Narasi

goes to say that he robbed the golden image of Buddha at Negapatam to defray the expenditure for constructing the walls and towers of the Srirangam temple! Here is his message:

"Purify your heart and mind by constantly reciting the name of the Lord. Aspire for nothing but His feet. O my good heart, come, let us sing His glory, let us dance in ecstasy, let us hail His thousand names, let us wear the Tulsi garland worn by Him, and embrace Him if it is His Will!"

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Immortal India—94

J. H. DAVE

TAPI

RIVER Tapi also called Tapti (Tapati) rises from the Vindhya mount. The portion from where it starts is called the Vindhyapada or the Satpura range. It is also called Gonanagiri. The river flows westwards and falls into the Arabian Sea near Surat. It has a course of about 450 miles with a drainage area of about 30,000 miles. For about 150 miles it flows through the Satpura plateau. Then it passes through Khandesh flowing further west into Gujarat and passing through the Surat district.

The estimated average annual flow is 17 million acre feet.

The source of river Tapi is considered to be the holy tank of Moolatapi. (Mooltai), on the Satpura plateau. Its real source is pointed out at a spot about two miles away from Mooltai, in 21° 48′ North and 78° 15′ East. Ater flowing through the Betul district, the rocky gorge of the Satpura and the Nemar district it opens out a few miles above the city of Burhanpur. River Purna flowing from the hills of Berar meets Tapi.

Some scholars have identified river Payoshni with the Purna river rising in Berar and falling into river Tapi. Puranas have mentioned Tapi and Payoshni separately.

The Tapi-mahatmya is considered to be a part of the Skanda purana. It has 73 Adhyayas and is printed along with the Bradhnapura (Survapura or Surat) Mahatmya, containing eight more chapters (published in S. Y. 1988 by Ambalal Pandya in Sanskrit with the Gujarati Translation of Krishna Shankar Jyotishi, and printed at Surat). Verses of the Skanda Purana quoted in the Tirthaprakasa of Viramitrodaya are found in this Tapi Mahatmya. In the Adiparva of the Mahabharata it is stated that Tapati was the daughter of the Sun-God, she was married to King Samvarana and that she gave birth to a son named Kuru. In the Bhagavata it is stated that Tapati was the daughter of Vivaswan (Surya) through his wife Chhaya. Chhaya also gave birth to Sanaischara or Saturn and Savarni Manu; the other wife of the Sun-God namely Sanjna gave birth to Vaivas-

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watamanu, the twins of Yama and Yami (Yamuna) and in the form of Vadava she also gave birth to the two Asvinikumaras. Kuru, the son of Tapati, became the founder of the Kuru race.

The Tirthaprakasa or Viramitrodaya at page 544. while describing the Mahatmya of Tapi, states that this river is without an equal and is capable of destroying sins even by her mere *smarana,* apart from *snana, pana* or *darsana.* Those who give up their body on the bank of this river are stated to attain the highest *gati.* This river is called te daughter of Sun or Bhanuja. About 108 famous tirthas are mentioned on the banks of this river. The city of Burhanpur is situated on the right bank of river Tapti. It was founded in about 1400 A.D. by Nasirkhan Faruqui and named after the famous Shaikh Burhan-ud-din of Daulatabad. It was the headquarters of the Deccan Provinces of the Moghuls. The city of Bhusawal is about a mile from Tapi river. Near Bhusawal, at the meeting place of Purana and Tapi, is the famous old temple of Changadeva. This meeting of the two rivers is referred to by Abul Fazal as Jigartirth which is held sacred by the Hindus, and considered as the most precious of the holy places. Prakasha is another holy place about twenty five miles north west of Dhulia and is situated on the Sangama of Tapi and her tributary. To the east of this town is the temple of Gautameswara Mahadeva where a religious festival is held every twelve years when the Jupiter is in the Simha Rasi i.e. Leo. Between the two rivers there is also the temple of Sangameshwara Mahadeva. There are several other ancient Tirthas mentioned in the Taptimahatmya which are situated on the bank of this river, e.g.. the Dhareswara Tirtha in the village of Dharoli; Mukteswara in the village of Mota; Gautameswara in the town of Bahudhan, also called Bodhan; Koteswara in the village of Kamalej or Kamrej; Kshipravata in the village of Kholvan; Ambariseswara in the town of Abrama; Asvitirth at Ashvinikumar near Surat; Kantareswara in Katargam near Surat; Gupteshwar in the village of Phulpada near Surat; Varitapyatirtha in the village of Variyav; Rameswara at Ramanathghela near Surat; Darbheswara in the village of Narsana; Jaratkareswara in the village of Mora near Hazira and others.

River Tapi is stated to have her birth on the Ashadha Sukla seventh. Tapi was born according to the Tapimahatmya at midday to give Santi to Brahma. This day is observed as a day of great festival. Padmakaparva is considered very holy. Tapijanma was in the Padma-

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kaparva (when the *saptami tithi* happened to be on a Sunday). As a matter of fact the whole of the month of Ashadha is considered holy for snana dana, sacrifice, penance etc. on the banks of river Tapi.

In the Sirpur taluka of West Khandesh district is situated Thalner on the bank of river Tapti. Its fort is considered as very historic. It was an old city referred to as early as in 1128 A.D. Bahudhan is situated in the Mandvi taluka of the Surat district and is a famous place of pilgrimage and a religious festival is held here every twelve years when Jupiter is in Leo. There is the temple of Gautameswara Mahadeva. Pilgrims from many parts of Gujarat take part in this festival. About two miles from Surat is the ancient town of Rander situated on the right bank of the river Tapi. It is considered one of the oldest cities of South Gujerat. It is identified with Rahanhour and was referred to by Al Beruni as one of the capitals of the Lata desa. It is stated that about 200 B.C. King Sampatti constructed four temples in Rander. It is also referred to by Barbosa. The ancient and historic city of Surat is situated on the southern bank of river Tapi. Ptolemy refers to the trade centre of Pulipula which is identified with Phulpada which is a holy place and part of the city of Surat. At Kamrej about thirteen miles east of Surat was an ancient Hindu fortress. In the plate of Sryasraya dated 691-692 A.D. a grant of a field is referred to in the Karmaneya Ahara i.e. the Kamrej district on Tapi, near Surat. Evidently, Kamrej was then a flourishing city. The sea port of Surat was situated at Suwali about twelve miles from Surat in the Olpad taluka on the mouth of river Tapi. It was a very famous port particularly in the days of Moghuls and during the early days of European traders.

In 1949 A.D. the Government of Bombay started the work of the Kakrapar project to develop the regions of the lower Tapti valley. This project covers a network of canals of about 850 miles and will irrigate about 800 thousands acres of land in the Surat district. Even though a large quantity of water has been flowing from Tapi not even one per cent of it was used in the past of purposes of irrigation. In order to utilise the huge overflow of the rain water and also with a view to control the floods which have worked havoc in the past, particularly in the city of Surat, the dam of Kakrapar has been built. It is 2039 feet long and fifty feet high. On account of this scheme it will now be possible to have two crops every year instead of one. More land will come under cultivation. The weir at

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Kakrapur will irrigate an area of 5,62,000 acres.

In the Second Five Year Plan there is the Ukai project which envisages the construction of a reservoir across Tapi at Ukai in the Songadh taluka. This storage of water is intended to supply water to 5,62,000 acres of land, planned in the Kakrapar project, and will also help new areas in Surat and Broach districts. The Ukai project will also generate hydro-electric power, and is one of the multipurpose projects. Various surveys were made in the past for utilising the waters of river Tapti but the first major project was that of Kakrapar. The city of Surat suffered on account of numerous floods of river Tapti year after year. The flood of 1837 A.D. worked a great havoc and a major part of the city was then under the flood waters. The two projects when completed will benefit southern Gujerat and reduce the possibilities of floods.

The Tapi-Sagara Sangama is a very holy spot near Hazira. On the new-moon day of the month of Margasirsha, a bath in this Sangama and the darsana of Nageswara and Jaratkareswara are specially recommended for abundant religious merit. Sage Jaratkaru, who was leading a celebate life, was desired by his ancestors to discharge his debt as a son by getting married and continuing their line. The sage obeyed his ancestors, married Jaratkanya near this Sangama and liberated his ancestors.

In the 1st chapter of the Tapi Mahatmya, are mentioned 108 places of pilgrimages, all of them being temples of God Siva situated on the banks of Tapi. The second chapter gives 21 names of this river including Tapi, Tapini, Savitri, Naasatya, Amritasyandini, Sarpavisapaha, Taaraa etc. This river is also called the daughter of the hills, the Queen of forests etc. Gola, Kasyapi, Sena, Viraha etc. are the various tributaries meeting Tapi. *Dana* of Kumbha filled with water and accompanied with eatables, if given on the bank of river Tapi on Ashadha Sukla 7th, is said to yield huge religious merit. The Pauranic Legend of the Tapi Mahatmya says that Rama established Rameswara linga at Ramnath Ghla near Surat, that the ocean came to Rama as a brahmin for Dana, that Rama asked him to state what he wanted and the ocean said that Rama should not bathe in the Tapi-Sagara Sangama—as that would generate such religious merit that Rama would never be separated from Sita and the Deva Karya would in that event remain unfulfilled! Rama is said to have agreed not to bathe there and thereby fulfilled his destiny!

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Bhagawan Parashurama

PART IV: ON THE BANKS OF THE NARMADA

● K. M. Munshi ●

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna, being angry with Bhadrashrenya, removes him from the office of the Commander of the Haihayas. Then he leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.

We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama but later falls for him.

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7. unexpected VISITORS

FOR the moment, Sahasrarjuna was very angry with everyone, particularly with Mriga. His suspicion was also aroused that she had fallen in love with the young Bhargava. This he felt as a blow. In spite of his violent and selfish temper, Mriga had been a part of himself. He had met her when she was twelve and found in her a girl who, in matters of sex, was a marvel of passion and skill, who satisfied his lust, his vanity and his need for a good counsellor. And she had stood every test. Though not married to him, she was more than a queen, a reliable friend, a wily diplomat, a Prime Minister who lived but to satisfy his gargantuan hunger for power. But now his imagination presented pictures of the intimate relations which, he was sure, subsisted between her and Bhargava. He, therefore, decided to kill her and went in search of Mriga.

Mriga knew the savage outbursts of temper which seized Sahasrarjuna on occasions and was confident of her powers to tame the beast in him. When she heard him coming to her with hasty strides and a malicious grin, she was ready to meet him with quiet strength.

'Wicked woman! Wench! You are thinking of Rama and the time you spent with him.'

'No, I am thinking of you,' she said as she stood up from the little low platform on which she was sitting.

'Liar, you became the willing slave of my enemy, ready to dispose of me. Is it not? And you let him slip from my hands.' Sahasrarjuna, saying so, caught hold of her hair and threw her on the ground.

Mriga knew these fits of uncontrollable rage to which her lord was subject and had now fully recovered her self-possession. Lying on the ground, she said: 'If I wanted to dispose of you, would I have waited all this time?'

'You have sold yourself to Rama. I shall take your life.'

'Chakravarti, you have never found any difficulty in killing people,' Mriga said, now raising herself from the ground. 'How many lives have I also taken for your sake?'

The fire of jealousy in Sahasrarjuna could not easily be extinguished. 'Tell me, tell me, how many days did you enjoy with Bhargava, here or elsewhere? If you tell a lie, I will pull out your tongue,' he roared.

'You are blind,' Mriga said.

'Tell me,' said Sahasrarjuna as he slapped her.

Mriga slowly got up, adjusted her clothes as she saw that she was slowly re-acquiring her

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ascendancy over Arjuna. 'Where are your eyes? Can't you see? Bhargava is not a man; he is as cold and passionless as alabaster; not even the fire in my blood can melt him.'

Suddenly Arjuna realised the truth of what she was saying and his sense of humour was tickled at the idea that not all her charms could win Bhargava for Mriga.

'You tried, is it? And failed?' Arjuna said jeeringly.

'I will never make an attempt if I am not likely to succeed,' said Mriga with contempt. 'You have not known that even after so many years.'

The coolness with which Mriga said this suddenly made Sahasrarjuna sober. 'Oh, he spurned you with a kick, is it?' he said and laughed outright, but as he regained his usual self, he saw the irresistible charms of Mriga and his anger was dissipated.

'I have never been kicked by anyone except you,' Mriga smiled in response.

'Swear by Mother Rewa.'

Mriga only smiled in reply, a smile enigmatic and masterful with which he was familiar and which always brought self-confidence and enthusiasm in him. 'Chakravarti, when will you be mature? When will you understand things?' she asked with her eyes fixed lovingly on Arjuna. 'I am prepared to swear not only by Mother Rewa, but by you. You might forget whatever I am or whatever I have done for you, but can't you see this thing so obvious to everyone? You have seen the unity which subsists between Bhargava and Bhagavati Loma. You tried to disrupt it, but could not. Do you think, living in that wonderful unity, Rama would ever have relations with a prostitute like me? If your people will come to know of this suspicion of yours, they will laugh at you.'

'Is this true? Do you swear by me?' asked Arjuna, a wave of emotion sweeping over him.

'Yes, by you. I wish I could win Bhargava for myself. But can't you see? Could he be won by your ageing mistress?' Mriga laughed contemptuously.

Sahasrarjuna felt small. 'Then, where has he gone?'

'How do I know? You never entrusted him to me.'

Sahasrarjuna was now his normal self. Mriga had won, and they spent a happy night.

In the early morning, Arjuna woke up. As was his wont, he extended his left hand towards Mriga. Yes, she was there, lying by his side. He twisted her ringlets in his fingers and his vanity was satisfied and his self-confidence was fully restored. However, when Mriga opened her eyes, her heart was in Chandrateertha in search of Bhargava.

The wrath of Arjuna, how-

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ever, descended upon the Bhrigus. He sent out his men to burn the villages wherever the Yadavas and Bhrigus lived and to kill them. He also kept a wary eye on Mriga, Talbahu and Mrikund, lest they may be in secret alliance with Rama.

After twenty days, Mriga received the news that the boat in which Bhargava had gone to Chandrateertha had been sunk in the river, and Bhargava and one of the crew had been seen swimming across the river to the other bank where lived the dread Aghoris. When she received the news, Mriga was stunned. No one had ever crossed to the southern bank of the river and come back alive. Fearful crocodiles lived in the river near that bank, which was covered by a dense forest on which lived the dread Aghoris who were reputed to be eating even human flesh.

Luckily, when this news arrived, Arjuna was not in Mahishmati and no one knew of the terrible distress of Mriga. Mrikund and Talbahu were also unhappy, but did not know what to do. However, all the three felt that the death of Gurudeva presaged a terrible disaster.

It was some time before Mriga acquired sufficient self-control not to let anyone perceive how miserable she was. During this time the fury of Sahasrarjuna also abated. He ordered Talbahu to make a search for Bhargava. The general, without telling his master as to the fate which had overtaken Bhargava, sent out men to make a search for him.

Prateep, with his Yadavas, had settled down in the forests of the north. Vishakha was in Anarta with her father. Bhadrashrenya, Loma, Vimada and the Bhrigus, who had left the territories of Arjuna, lay hid in the forests on the banks of the Mahi, though some of them returned under different disguises to make a search of Bhargava.

Though the normal routine of her life was the same, Mriga was a different person. Her heart cried out every time she thought of Bhargava having met his end in the forest of the Aghoris. Talbahu and the Haihayas believed that Bhargava was still alive, but she could not bring herself to believe it. One thought kept her miserable all the time: Gurudeva came to save her and she let him die. Often, in the middle of the night, when this thought oppressed her, she would shed tears.

Mriga also felt that Sahasrarjuna no longer confided in her completely. She came to know that, without telling her, he was busy raising the contingent of Tundikera warriors and the prince of that tribe, Ruru, was in his confidence. Tal-

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bahu, the Haihaya general, also felt that he and the Haihayas were no longer trusted by the Chakravarti as before and smarted under the indignity of Ruru being treated as the chief general. But he was proud of being a Haihaya, had his share in building up Haihaya supremacy and bore the indignity with great fortitude.

One day, about twelve months after Bhargava had disappeared, Mriga received a message from Mrikund asking her to come to the shrine. He was very ill and wanted to meet her. Luckily, Arjuna had gone out of Mahishmati for hunting. When she reached the *ashrama* of Guru Mrikund, he was lying in bed trembling as if he had high fever. He asked everyone, except Mriga, to leave the room and then whispered in her ears: 'I am dying. Yes, kill me, kill Guru Mrikund.'

'What is the matter, Guruji?'

Dadhichi, the son of Mrikund, went and stood near the door so that no one could hear their conversation.

'Come near me,' said Mrikund. 'I want to tell you something,' he said with trembling lips.

'What is the matter?'

Mrikund trembled like a leaf, glanced in all the directions with fear in his eyes and said in a very low voice: 'Bhagavati and Acharya Vimada have come here. Kill the Guru, kill the Guru, that is what everyone says,' said Mrikund.

'Where are they?' asked Mriga.

'They came in the early hours of the morning. Dadhichi brought them to me. Even he, my son, is my enemy. "Arrange a meeting with us and Mriga-rani, otherwise we will kill you," they said. Everyone wants to kill me.'

Mriga smiled a little at this old man so afraid of death. 'No one will kill you. Why are you afraid?'

'Even this, my son, has become their slave,' said the Guru. 'Oh, Lord Pashupati, have mercy on me. When shall I send them to you?'

'I will come here at midnight to meet them,' said Mriga.

'Oh, Gods. Don't say so. Not here,' said Mrikund.

'Don't you worry. You keep to your bed. I will meet them in the mango grove outside.'

'Oh, Lord Pashupati,' exclaimed Mrikund with a sigh. 'Nothing but calamity has followed since Gurudeva came here.'

[*To be continued*]

Forgiveness is the strength of the weak and ornament of the strong.

—Chanakya.

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POWER from H-BOMB

PIERRE DE LATIL

The Government of India have under consideration proposals for manufacturing power from Hydrogen bomb. The following article condensed from UNESCO outlines the know-how of the process.

AT the "Atoms-for Peace" Conference in Geneva in August 1955, the Chairman of the meeting, Professor Homi J. Bhabha, of India, prophesied: "I venture to predict that within twenty years we will have found a way of controlling the release of this (thermo-nuclear) energy." Today, scientists all over the world are working towards this end and important progress has been made in research.

Nuclear energy can be released in two ways: by the "fission," or breaking up of large nuclei of uranium or plutonium; or by "fusion," that is the building up of heavier nuclei from light nuclei of hydrogen, deuterium and lithium.

Uranium or U energy was first domesticated—in Fermi's pile at Chicago in 1942,—then it was released explosively. The reverse is happening in the case of thermo-nuclear or H-energy; it was first used in the famous bomb; now, scientists are trying to harness it for peaceful purposes.

The recipe is simple. Take some light atoms; put them in a shaker and shake up the cocktail. The atoms will collide violently with one another and fuse, giving off tremendous heat. And you will obtain much more energy than you put into the process of shaking them. Yes but—and here lies the crux of the whole problem—the energy needed to shake up the atoms is already so terrific that it cannot be generated by any known industrial process. It takes a match to start combustion; but the "match" needed to start fusion would have to reach a temperature of several million degrees!

Up to quite recently, scientists thought of the future thermo-nuclear generator as a sort of microscopic star, in which nuclei of hydrogen, deuterium, tritium and lithium would col-

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lide with one another under the effect of heat, developing still greater heat and fusing by processes identical to those which take place in real stars. The whole problem is how to reproduce such processes in a laboratory.

The Russians have made some progress in this direction through the experiments carried out three years ago in Moscow by Igor Kurchatov. This physicist obtained the highest temperature ever known* by inducing, in a tube containing deuterium and hydrogen, a fantastically powerful electrical discharge—ten times as powerful as that of the generator at Kuybichev, which is one of the biggest power stations in the world. He used the expression 'solar fuse' to describe the curtain of fire which lasts only a fraction of a second. But the real scientific term for this is 'plasma.'

By it should be understood, a specific type of gas in which the atoms are dissociated into positive nuclei and negative electrons. Plasma physics are destined to play an important role in years to come, and Kurchatov's experiments will form the basis of this new science. It has brought to light one extremely important fact: namely, that plasma, with its electrified particles, is contained in the very electric field it creates. This new knowledge should provide a basis for the development of the thermo-nuclear generators or "micro-stars" of the future: they will be created in the heart of an electric or magnetic field. What is more, scientists have even predicted that electrical current will be developed by induction in coils when these fields vary. But as the great physicist Edward Teller explained last year, "the whole problem is to obtain very high temperature plasma." And, for the time being, this can only be achieved for periods lasting but a few instants.

Much research, however, still remains to be done before H energy becomes a reality. We are in the position of a boy picking up a penny and dreaming he is already a millionaire. If we do become "millionaires," however, everyone will benefit, every man, woman and child. For many countries, rich and poor alike, possess the one essential raw material for thermo-nuclear power: water.

*The ZETA had not been discovered at the time this article was written.

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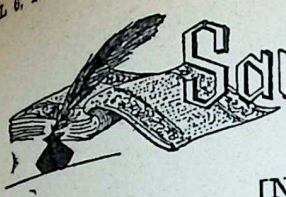

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from the last issue)

Teacher:—In this story you have a glimpse of India of the 7th century A.D. In those days, India was divided into small kingdoms. Each was independent of the other. The kingdom of Magadha was the most prosperous and powerful. Very often the kings used to fight with each other. In the 7th century a tribe of Mongolians conquered parts of India, and settled down in Nepal and near about Magadha. They were a source of terror to the Indian kings. The Nepal inscriptions show that they embraced Hinduism and married into Hindu royal families. But still the Hindus used to term them as Mlecchas. Besides these, there were the Śavaras and Pulindas, who always rose in rebellion against the kings of Magadha. They lived in the frontier of Magadha.

Student:—From this story it seems that Buddhism was still predominant in the country as Buddhist nuns were highly respected.

Teacher:—Yes, it was still honoured in India. Do you know any emblem of Buddhism?

Student:—Yes, it is a great wheel.

Teacher:—What is the word in Sanskrit for a 'great wheel'?

Student:—It is 'mahaccakraṁ'.

Teacher:—Can you split up the word?

Student:—I think it is 'maha + ccakraṁ'.

Teacher:—No, it is 'mahat + cakraṁ'.

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This comes under the Consonant Combinations. Here is the *formula* for it:—

Formulas:

त् or द् + च् = च्च t or d + c = cca	त् or द् + ह् = द्ध t or d + h = ddh
त् or द् + छ् = च्छ् t or d + ch = cch	त् or द् + ट् = ट्ट् t or d + ṭ = ṭṭ
त् or द् + ज् = ज्ज् t or d + j = jj	त् or द् + ढ = ड्ढ t or d + ḍh = ḍḍh
त् or द् + झ् = ज्झ् t or d + jh = jjh	त् or द् + ड् = ड्ड t or d + ḍ = ḍḍ
त् or द् + ल् = ल्ल t or d + l = lla	न् + ल् = ँल्ल n + l = nlla

The above are exemplified in the following words.

त् or द् + च = च्च t or d + c = cca	महत् + चक्रम् mahat + cakram big + wheel	= महच्चक्रम् = mahaccakraṁ = a large wheel
त् or द् + छ् = च्छ t or d + ch = cch	चलत् + छागः calat + chāgaḥ roaming + goat	= चलच्छागः = calacchāgaḥ = a roaming goat
	विपद् + चयः vipad + cayaḥ danger + group	= विपच्चयः = vipaccayaḥ = a group of dangers
त् or द् + ज् = ज्ज् t or d + j = jj	सरित् + जलम् sarit + jalaṁ stream + water	= सरिज्जलम् = sarijjalaṁ = stream water
	तद् + जन्म tad + janma his + birth	= तज्जन्म = tajjanma = his birth

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त् or द् + झ् = ज्झ् t or d + jh = jjh	तद् + झङ्कारः tad + jhaṅkāraḥ that + tinkling sound	= तज्झङ्कारः = tajjhaṅkāraḥ = that tinkling sound
त् + श् = च्छ् t + ś = cch	तत् + शृणोति tat + śṛṇoti that + hears	= तच्छृणोति = tacchṛṇoti = hears that
त् or द् + ह् = द्ध t or d + h = ddh	तत् + हेयम् tat + heyaṁ	= तद्धेयम् = taddheyaṁ = that is despicable
	उद् + हतः ud + hataḥ	= उद्धतः = uddhataḥ = haughty
त् or द् + ट् = ट्ट् t or d + ṭ = ṭṭ	महत् + टंकनम् mahat + ṭaṅkanaṁ big + fetter	= महट्टंकनम् = mahaṭṭaṅkanaṁ = great fetter
	तद् + टीका tad + ṭīkā that + commentary	= तट्टीका = taṭṭīkā = that commentary
त् or द् + ड् = ड्ड् t or d + ḍ = ḍḍ	तद् + डयते taḍ + ḍayate that + flies	= तड्डयते = taḍḍayate = that flies
त् or द् + ढ् = ड्ढ् t or d + ḍh = ḍḍh	बृहत् + ढक्का bṛhat + ḍhakkā large + drum	= बृहड्ढक्का = bṛhaḍḍhakkā = a large drum
	उद् + डीनः ud + ḍīnaḥ up + flying	= उड्डीनः = uḍḍīnaḥ = flying up
	एतद् + ढक्का etad + ḍhakkā this + drum	= एतड्ढक्का = etaḍḍhakkā = this drum

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त् or द् + ल् = ल्ल t or d + l = ll	बृहत् + ललाटम् bṛhat + lalāṭam large + forehead	= बृहल्ललाटम् = bṛhallalāṭam = broad forehead
	उद् + लिखितः ud + likhitaḥ up + written	= उल्लिखितः = ullikhitaḥ = mentioned above
न् + ल् = ँल्ल n + l = nlla	महान् + लाभः mahān + lābhaḥ great + gain	= महाँल्लाभः = mahānllābhaḥ = a great gain

The above illustrate only very general rules. There are many words that cannot be brought under the rules. These exceptions will be given in the next lesson.

[To be continued]

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QUESTION BOX

ANSWERS by K. M. Munshi

431

Sri S. L. N. Sastry, Amalapuram.

Q: What is the difference between Intelligence and Wisdom? Please illustrate it also.

A: Intelligence is what you are gifted with in the matter of learning by study and experience. Wisdom is the balanced vision which comes of progressive elimination of attachment, wrath and fear from one's outlook.

432

Sri M. Venugopal, Madkasira.

Q: Some people say that rebirth of soul is progressive and that man is the last of such births. Is that true?

A: To be born as a human being is not the last of the births in the evolution of the soul. If a man has no capacity to develop his spiritual strength, he may have to repeat his birth cycle at the lower end.

433

Sri K. Ranganayakalu, Nellore.

Q: What are the differences between Autocracy, Plutocracy, Democracy and Socialism?

A: (1) Autocracy is the form of government in which ultimate power vests in one individual. Democracy is that form in which ultimate power vests in a parliament freely elected by the people.

(2) Plutocracy means the rule of the rich. It is not a form of government, but is applied to any form of government in which rich classes have a predominant position.

(3) Socialism is not a form of government; it is an ideology. It is a popular word in which many schools of politicians read different meanings. Its basic idea, however, is the equal distribution of wealth in the community.

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434

Dr. K. A. Bhujanganath, Kotturu (Bellary District).

Q: People have begun to complain that the standard of administration is deteriorating after the advent of independence. Congress Governments especially are charged with all kinds of malpractices like corruption, nepotism, favouritism etc. Some thinking people doubt the ability and efficiency of democracy to give good administration especially in India. What is your opinion?

A: (1) Unfortunately it is a fact that there is a popular impression that the Congress administration is corrupt. In this connection my views are given in Kulapati's letter No. 144 in the issue of the Bhavan's Journal of 12th January, 1958.

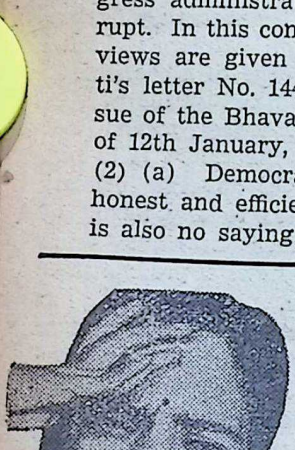
(2) (a) Democracy can be honest and efficient. There is also no saying that other forms of government are by their nature more honest or efficient; in them there is greater scope of corruption as there is no freedom of criticism. (b) Apart from this, individual dignity and freedom are values in themselves and cannot be bartered away for anything. It is, however, true that if a democratic government does not maintain a reputation for incorruptibility, people when tired of such malpractices reconcile themselves to an autocracy. But it is an escape, not a solution.

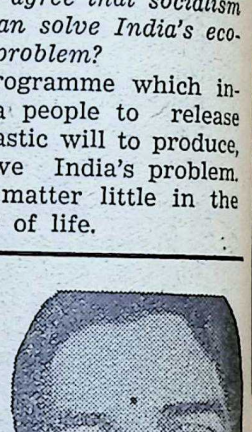
435

Sri Bisweswar Bhattacharjee, Dibrugarh.

Q: Do you agree that socialism alone can solve India's economic problem?

A: Any programme which inspires a people to release enthusiastic will to produce, will solve India's problem. Names matter little in the realities of life.

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Arturo Frondizi

"I CONSIDER it my duty as a university man to decline the honour of receiving my diploma in this sad hour of our history," said a young man in the 1930's when he knew he was to be awarded his school's diploma by a military dictator who had toppled his country's government and taken it by force.

There we have the nucleus of the man who will take over the Presidentship of Argentine Republic on May 1, on a six-year term from the Provisional Government of Gen. Aramburu, being elected by a large majority in the general elections of his country last February.

Lean and ascetic-looking, straight, six-footer Frondizi wears large horn-rimmed glasses on his vaunted nose which gives him a scholarly appearance. His piercing look from below dark eyebrows carries the 'alert expression of a pawnbroker examining a watch.'

Born in 1908 as the eighth of fourteen children of a public works contractor who migrated from Italy to Argentina in the 1890's, the family again moved from the northern province of Corrientes to Buenos Aires due to ebbing circumstances. Young Frondizi pursued his studies there while working in a drug store simultaneously.

In the late 1920's, the fashionable trends in Argentina were the right-wing nationalism led by the army and the left-wing movement led by University men. Frondizi turned left, studied Marx and Kropotkin and stopped short of becoming a socialist or communist. He turned his attention to law, completed a four-year course in three years and won the University's best-student award. It was this award he shunned to receive from the Military Dictator Gen. Jose F. Uriburu.

After passing, Dr. Frondizi joined the governing Radical Party a few months before its overthrow and won for himself a name as theoretician, researcher and speech-writer. During the years that followed,

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he studied Keynes, practised law and championed civil liberties. He consistently opposed Juan Peron from the day the latter appeared on the national scene till his ouster. During Peron's regime, Frondizi defended scores of persons who had been jailed by the dictator's police.

Defeated in the Presidential election against Peron in 1951, Frondizi tenaciously set to work for a second chance. As luck would have it, Peron chose him to speak for the Opposition. After the fall of Peron, Frondizi manoeuvred to throw his rival Radical leader Balbin out of leadership and won the nomination of the Intransigent Radicalists for the Presidential election.

Not willing to miss any more chances, Frondizi began his steam-roller tactics. He started getting support from all sides. He placated the Roman Catholic Church by promising to spurn legalised divorce; he won communist support by promising to nationalise oil, steel and communications; he won industrialists' support by promising to raise tariffs; and most astonishing of them all he won Peronist support in abundance by promising it a new lease of life in Argentine politics.

Having won the game it is yet to be seen how he will reconcile all these warring claims on his government. Already Peronists have started clamouring for weightage in his Cabinet, as it was largely with their support that he was able to win.

Although in certain respects Frondizi modelled his electioneering campaign on U. S. elections as by his extensive tours through remote villages, he is yet a shy man by training and temperament. He hates being pushed about by crowds as much as hugging or backslapping. He is a cold intellectual given more to frowning than smiling. He reads widely but tempers Abraham Lincoln with Steinbeck and speaks clearly but unemotionally. He scorns tobacco but loves to talk to businessmen in smoke-filled rooms. He has but mild interest in Argentina's famed beef and wines and bypasses most social functions. In political life he has assembled a brain-trust of young lawyers about him. He reserves much of his warmth for his shy wife who helped him to write his three books and his daughter Elena, 21, who helped him in his electioneering campaigns.

Dr. Frondizi has great hopes for his country. In particular he is determined on safeguarding Argentina's oil resources from foreign exploitation. In general he feels that Argentina's position is among the Western Powers.

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The Resolution of the Government of India No. F.34-1/56-A1 appointing the Sanskrit Commission runs as follows:

IN ORDER TO consider the question of the present state of Sanskrit Education in all its aspects, it is hereby resolved to appoint a Sanskrit Commission with the following as members:-

Dr. Suniti Kumar Chatterji, Chairman, Legislative Council, West Bengal, Calcutta (Chairman); Shri J. H. Dave, Director, Bharatiya Vidya Bhavan, Bombay; Prof. S. K. De, Professor of Sanskrit Language and Literature, Post-Graduate Research Department, Sanskrit College, Calcutta; Shri T. R. V. Murti, Sayaji Rao Gaekwad, Professor of Indian Civilization and Culture, Banaras Hindu University, Banaras; Dr. V. Raghavan, Professor of Sanskrit, University of Madras, Madras; Asthana Vidwan Panditaraja V. S. Ramachandra Sastry, Sankara Mutt, Bangalore; Shri Vishvabandhu Shastri, Director, Vishveshwaranand Vedic Research Institute, Hoshiarpur; Dr. R. N. Dandekar, Head of Sanskrit Department, University of Poona (Member-Secretary).

The terms of reference of the Commission will be:

(i) to undertake a survey of the existing facilities for Sanskrit Education in Universities and non-University institutions and to make proposals for promoting the study of Sanskrit, including research; and

(ii) to examine the traditional system of Sanskrit Education in order to find out what features from it could be usefully incorporated into the modern system.

The Commission may

(a) obtain such information as they may consider useful for or relevant to any matter under their consideration whether by asking for written memoranda or by examining witnesses or in such form and in such manner as they may consider appropriate, from the Central Government, the State Governments, and such other authorities, organisations or individuals as may, in the opinion of the Commission, be of assistance to them;

(b) regulate their own procedure, including the fixing of places and time of their sittings and deciding whether to sit in public or in camera;

(c) appoint such and so many Sub-Committees from amongst their members to exercise such powers and

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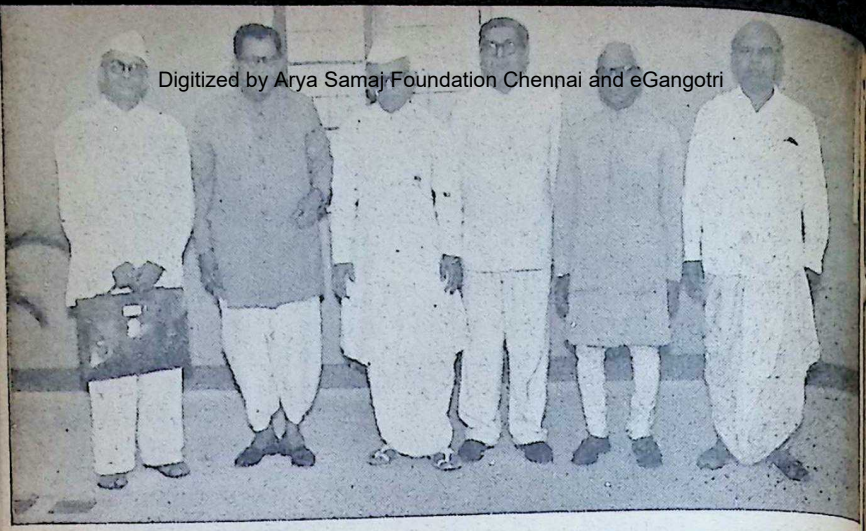

Dr. R. N. Dandekar (Member-Secretary), Dr. Suniti Kumar Chatterji (Chairman), Sri J. H. Dave, Sri Vishvabandhu Shastri and Dr. V. Raghavan, members of the Sanskrit Commission, with Sri K. M. Munshi.

perform such duties as may be delegated to them by the Commission;

(d) visit or depute any of their Sub-Committees to visit such parts of the territory of India as they consider necessary or expedient; and

(e) act, notwithstanding the temporary absence of any member or the existence of any vacancy among the members.

The Commission will submit its report within about six months.

★

In accordance with the above Resolution, the Commission has submitted its Report to Government. The *Bhavan's Journal* has pleasure in publishing the *full text* of the Summary of Recommendations made by the Commission in the current and subsequent issues serially.

SUMMARY OF RECOMMENDATIONS

Sanskrit in Secondary Schools

IN view of the importance of Sanskrit for an adequate understanding of the culture of India; in view of its intimate relation with the modern Indian languages; in view of the desirability of every Indian student having an opportunity to study it; in view of the fact that the Secondary School Education has not only to be complete in itself and well-rounded, as many students would be discontinuing their formal education at that stage, but has also to form an adequate foundation for the fur-

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ther study of Sanskrit in Colleges and Universities; and in view of the various other points made out in Chapter IV; this Commission recommends that such provision should be made in the language studies in the Secondary School curriculum as would guarantee for Sanskrit a secure place therein as a language which all students would be able to take up, and that, for this purpose, the necessary modifications should be made in the Three-Language Formula which has been already announced by the Central Government and which is being implemented by the States.

Sanskrit in General Education

The Commission urges upon the Government the need for making an adequate provision for the study of Sanskrit in the scheme of general education, in Schools and Colleges, as otherwise the liberalisation of Sanskrit Education which has taken place in modern times will receive an undesirable set-back (III. 49).[1]

The Commission recommends that this provision should be such that, in some way or other, the young Indian pupils, with such exceptions as may be necessary (V. 15), would automatically study Sanskrit;

that, for this purpose, compulsory provision for the teaching of Sanskrit, unaffected by arguments of economy or number of students taking Sanskrit, should be made in all the Schools in the country (V. 32);

and that arrangements of groups of subjects should be so designed as not to debar such students as want to study Sanskrit from doing so (V. 33).

The Language-Formula

This Commission recommends that, in Secondary Schools, all Indian students should be taught three languages, namely, (1) the mother-tongue (or the regional language), (2) English, and (3) Sanskrit (or, in some special cases, some other classical language as equivalent to Sanskrit, e.g. Arabic, Persian, Old Tamil, Latin or Greek) (V. 25, 15);

Hindi—No Alternative

that Hindi should be taught at the College stage to such students as desire to enter all-India services (V. 25); or, if it is to be taught in the School, the three-language scheme recommended by us above should be so modified that Hindi or, for Hindi-speaking students, some other modern Indian language, preferably South Indian, is allowed as an alternative to English (V. 25).

In any scheme of adjustment with Hindi, the Commission is

1. The Roman figure indicates the number of the Chapter and the Arabic figure that of the paragraph.

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against providing Hindi as an alternative to Sanskrit.

Patterns for Study

The Commission recommends the following pattern for the study of languages in schools: (i) Class 1-5: only the mother-tongue, with voluntary extra-curricular lessons in Sanskrit Subhasitas, etc.; (ii) Class 6: the mother-tongue and English, the extra-curricular lessons in Sanskrit Subhasitas etc. being continued; and (iii) Class 7-11: the mother-tongue (reduced), English and Sanskrit (V. 27). In this connection, the Commission thinks that it is not advisable to add the burden of Hindi as the fourth language at the School stage. The best results, in the opinion of the Commission, will be achieved if Hindi is made a subject of study at the College stage, on the basis of a knowledge of the mother-tongue and Sanskrit (V. 25).

First Preference

If the Three-Language Formula, namely, the mother-tongue, English, and Sanskrit (or the alternative formula, namely, the mother-tongue, Hindi or some other Modern Indian Language, and Sanskrit), as recommended by the Commission as its first choice, is not feasible in certain parts of the country, then, as a second preference, the Commission recommends a Four-Language Formula, namely, the mother-tongue, English, and Hindi (or any other Modern Indian Language for Hindi-speaking students), plus Sanskrit [V. 25 (2)].

Composite Course

As a third preference, the Commission favours a course of four languages, namely, the mother-tongue, English, and Hindi, plus Sanskrit in a composite course with the mother-tongue or Hindi or both, under certain specific conditions, namely, (i) that, at some stage, such a composite course must be made compulsory in lieu of the mother-tongue, (ii) that the duration of this course must not be less than five years, (iii) that the course must begin with an equal emphasis on the two languages, and the emphasis on Sanskrit must increase in the higher classes and (iv) that separate passing in each constituent language of the composite course must be made obligatory [V. 25 (4), 28].

English and Hindi as 'Skill' Subjects

This Commission is of the opinion that it is quite practicable to adjust the study of the four languages (the mother-tongue, Sanskrit, English and Hindi or any other modern Indian Language for Hindi-speaking students) without there being any trace of burden, if the extraordinarily long course in the mother-

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tongue is pruned to some extent, if the simultaneous commencement of the learning of two languages is avoided by phasing their introduction, and if English and Hindi are treated as *skill* subjects and not as *content* subjects, as indeed they are meant to be treated (V. 20, 21, 28, 29).

The preferences of the Commission in the matter of its recommendations are in the order as stated above.

The Commission is definitely against the suggestions made in some quarters that Sanskrit should be provided for out of school hours or as a non-examination subject [V. 25 (3)].

The Commission is of the view that a course in Sanskrit in Secondary Schools of less than 5 years' duration will not be at all adequate as the necessary foundation for the further study of it at the College stage (V. 27).

Pali and the Prakrits

The Commission is against Pali and the Prakrits being allowed as alternatives to Sanskrit at the School stage; at the same time, the Commission recommends that the study of the Prakrits should be made an obligatory part of the courses in special Sanskrit in the Universities and the Pathasalas. Provision should also be made for the Prakrits and Pali being taken as special subjects at the Graduate and the Post-Graduate stages (V. 31).

The Commission further recommends that, in addition to the provision for Sanskrit in the scheme of language studies, some account of the thought, culture and literary productions in Sanskrit should be included in the subject of Social Studies in the Secondary School Curricula (V. 8, 85).

The Traditional System of Sanskrit Education and Learning

The Commission, agreeing with the view expressed by an overwhelming majority of witnesses, recommends that the traditional Pathasala system of Sanskrit education and higher studies should be continued and preserved and recognised as an accepted form of education, like any type of school and college education (V. 44-47).

Pathasala System to Remodel

The Commission recommends that the Pathasala system should be revitalised by reorganising the Pathasala courses with the introduction in them of some modern subjects like the mother-tongue, English, General Science including Mathematics and Social Studies including Ancient Indian History and Culture (V. 60-62), adequate care being taken to see that this introduction of the modern subjects does not result in lower-

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ing the standard of Pandit scholarship (V. 71);

that these reorganised Sanskrit High Schools or remodelled Pathasalas, with their students studying mainly Sanskrit (for not less than 16 periods a week) and also some modern subjects as indicated above, should be on par with other High Schools, and their products be treated like S.S.L.C. students for purposes of employment or admission to further courses of study (V. 58, 61);

that Pandit-Teachers in the Sanskrit High Schools or reorganised Pathasalas should be required to undergo a course of Teachers' Training and that, for this purpose, special Sanskrit pedagogic courses should be instituted (Vl. 16);

that the reorganised Pathasalas should be properly inspected by an adequate Inspectorate, which should see particularly whether proper provision is made in the Pathasalas for the teaching of the modern subjects (V. 68);

that, where feasible, these reorganised Pathasala courses should be opened as Sanskrit wings of existing general High Schools (V. 73-4);

that these Sanskrit High Schools or remodelled Pathasalas should lead to Sanskrit Colleges: the former (Sanskrit High Schools or reorganised Pathasalas) comprising, after five years of primary education, the two stages of Prathama and Madhyama of three years' duration each, corresponding to Lower and Higher Secondary; and the latter (Sanskrit College) comprising the Graduate and the Post-Graduate stages of Sastri (of three years) and Acharya (of two years) corresponding to B.A. and M.A. (V. 58-59);

Status for Sanskrit Students

that the products of the Sanskrit Colleges should enjoy the same prestige and status as those of the Colleges of Arts, Science, etc. (XI. 28);

that as the apex of the Pathasala system, Sanskrit Universities should be established as indicated in V. 75-76 and IX. 15;

that, apart from encouraging in every way all proper proposals for Sanskrit Universities from States and Private Foundations or Societies, the Central Government itself should give a lead by founding a Sanskrit University (IX. 16, 17);

that, in respect of the traditional Sanskrit education in the Pathasalas, there should be a uniform system for all India, with the same standards, duration of courses, examinations and nomenclature of Sanskrit degrees and/or diplomas (V. 59-60);

Interim Period

that, in the interim period, there should be established an

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equivalence in respect of the different Sanskrit diplomas current in the different parts of the country, as also an equivalence between the various stages in the traditional Sanskrit education on the one hand and the stages in the University education on the other (XI. 29);

that this parity should comprehend also the scales and grades of pay, as between Pandit-Teachers and Graduate-Teachers in the various cadres in Schools, Colleges and Universities (XI. 28);

and that Pandit-Teachers be given the same status as Graduate-Teachers in respect of representation on the various University Bodies (XI. 28).

Other recommendations of the Commission relating to Pandits, Pandit-learning and Pathasalas are given subsequently.

College and University

The Commission recommends that, in the College course leading up to the Graduate and Post-Graduate Degrees, there should be provision for the study of Sanskrit under general as well as special and optional subjects;

that such of the Universities, as have not so far provided for the study of Sanskrit as a special or an optional subject for B.A. (Hons.) and M.A. Degrees, should make such provision available in their College or Colleges;

that no University in India should be without a Department of Sanskrit or a Chair in Sanskrit for the organisation and teaching of Sanskrit as a special subject for B.A. (Hons.) and M.A. (VII. 12);

and that, for facilitating the proper pursuit of such advanced study of Sanskrit under the special branch, the teaching of Sanskrit in the lower Collegiate classes should be sufficiently strengthened (III. 54).

Other recommendations of the Commission in respect of the Collegiate study of Sanskrit are given subsequently.

(To be continued)

—: *Unfailing Remedies* :—

For Ringworm, Eczema, Itch etc.

RINGOZONE

OINTMENT OR LOTION

To keep child hale and happy, give a spoonful of

GRIPOZONE GRIPE WATER

Manufacturers :—

THE ZONE CHEMICAL CO.

BOMBAY 4.

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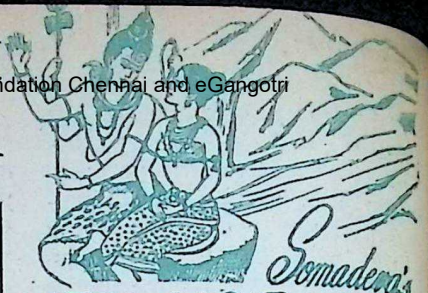
4. VARARUCHI IN DISFAVOUR



(SERIAL)

the previous story

Vararuchi is narrating his story to Kanabhuti. After early days at Kausambi, he studied under Varsha at Pataliputra in the company of Vyadi and Indradatta, and married Upakosa. Later he went to Himalayas for *tapas*. In his absence Upakosa cleverly meted out punishment to three important persons who sought her with bad intentions.

VARARUCHI continued the story:

King Nanda immediately issued orders to confiscate the properties and banish such of the citizens of his country as coveted other people's women. Whom does immorality benefit?

'Thou art now my sister,' declared King Nanda and gladly presented Upakosa with large quantities of wealth and sent by the king, she returned home. Learning of her performance, Varsha and Upavarsha congratulated her and everyone in the city felt happy about her.

In the meantime, I performed severe penance at Himalayas and propitiated Lord Sankara the great bestower. Soon He revealed to me the same grammar taught to Panini and in accordance with His wishes, I completed it. I returned home greatly elated and hardly felt the fatigue of my return journey, blessed as I was by the Lord. I prostrated before the feet of my mother and teachers. They all told me about the wonderful story of my wife which immersed me in joy. I became proud of her and my love for her grew.

My preceptor Varsha wanted to hear the new *vyakarana* from my lips but Lord Karttikeya himself revealed it to him. My co-pupils Vyadi and Indradatta on completion of their studies desired to know the *dakshina* that they should pay to our preceptor. Varsha suggested one crore of gold pieces. Agreeing to it, my friends sought my help in approaching King Nanda for the above sum, for none else possessed so much wealth. And it was well-known King Nanda regarded Upakosa, my wife, whom he revered, as his sister in Dharma.

Accordingly all three went to Ayodhya where King Nanda

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had encamped. As ill-luck would have it, just at the moment of our reaching, the king had died. People were lamenting. Indradatta, however, who was an adept in *yoga* decided to enter the body of the king and asked me to make the petition before him after entering it. He bade Vyadi to guard his body till he returned to it. Saying this he entered King Nanda's body. When the king came back to life, there was great rejoicing in the land.

Vyadi went to an old temple with the body of Indradatta to guard it. I remained at the camp and appeared before the reanimated king and supplicated for a crore of gold coins stating that it was to be paid to my preceptor as *guru-dakshina*.

The new king ordered the old Minister Sakatala to pay me the one crore gold pieces. Having regard to the circumstances of the request for a crore of gold coins, the Minister suspected that something was wrong. What cannot be divined by wise men?

However he said, 'I shall do so, Your Highness' and thought 'The king's son is very young and the realm faces many foes. I must protect them both presently.'

The Minister accordingly ordered that all dead bodies throughout the realm should be immediately burnt. Indradatta's body also was found out by spies in the temple precincts and it was also burnt after driving Vyadi away. The king in the meantime pressed the Minister for immediate payment to me. The Minister parried it explaining that as the people were in a rejoicing mood over the king's recovery, the brahmin could wait.

In the meantime, Vyadi who was driven out came running and cried before the king: 'O King, the body of a brahmin who had left his body by *yoga* was forcibly burnt although I protested.'

On hearing this statement the fake Nanda was overtaken with grief. But the Minister Sakatala chuckled inwardly and paid out the crore of gold coins to me.

In a *tete-a-tete*, the fake Nanda regretted to Vyadi that born a brahmin, he had to live a Sudra although a king for ever. Vyadi in his turn warned the fake Nanda that Sakatala had apparently discovered the truth and being clever would any day kill him and make Chandragupta, son of the last Nanda, king. He advised him, therefore, to sack Sakatala and appoint Vararuchi as his Minister so that not only would his rule be ensured but advantage could be taken of the great intellect and acuteness of Vararuchi.

Having said that, Vyadi returned to his preceptor to pay

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the *guru-dakshina*. The fake Nanda then and there sent for me and made me his Minister.

I told him that as long as Sakatala was alive he was always a danger to the life of the king. Nanda accordingly threw Sakatala and his hundred sons into a dark cell on the charge that Sakatala had burnt a brahmin alive. The king made the prisoners starve by giving them very small quantities of food.

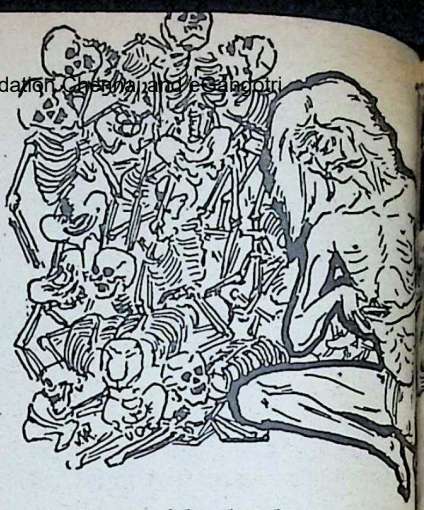
Sakatala told his sons: 'One of you live upon this meal so that he can wreck vengeance on the king.'

But his sons replied: 'You alone can accomplish it, so you take this food and live, we shall die.' Is not vengeance dearer to heroes than life? The father continued to live on the frugal meal sacrificed by his sons. One by one his sons died of starvation. The skeletons of the hundred sons lay about him while he alone continued to live.

In the meantime, the fake Nanda took firm roots in his throne.

After paying *guru-dakshina,* Vyadi came to him to bid farewell stating that he wanted to go out for *tapas.* Said Nanda amidst tears: 'Don't desert me thus; remain in my kingdom and enjoy all the pleasures.'

Vyadi replied, 'Life is transient; no wise man will drown himself in non-essences. To the learned Lakshmi is but a mirage.' Saying this he went away determined on *tapas.*



Skeletons of his hundred sons lay about him.

O Kanabhuti! Fake Nanda returned to his headquarters at Pataliputra in my company followed by his armies. I, served by Upakosa, reigning for long as Nanda's Chief Minister, lived thus with my mother and preceptors. Propitiated by me, Ganga gave me much gold; Saraswati lived in my body and guided me in all my actions.

In course of time King Nanda became a slave to his passions. Like a rogue elephant he cut off all moral restrictions. Whom will not sudden prosperity intoxicate? When the king became indifferent to the State, my duties increased and my religious obligations became neglected. It is better to bring Sakatala from the dungeon and make him my colleague, I thought. With the king's permission, I did so.

Sakatala on his part thought that as long as I was in office

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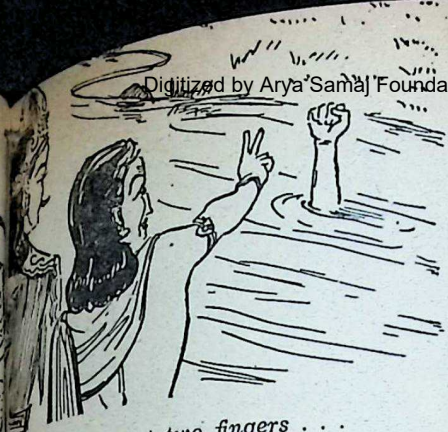

I put out two fingers . . .

it was difficult for him to overthrow Nanda. He decided, like the river-reed, to bend with the current. At my bidding, Sakatala soon took greater part in State affairs.

One day, the fake Nanda had gone out of the city and saw in the middle of Ganga a hand whose five fingers were held close together. He called me and asked what did it mean. I, on my part, put out two fingers in the direction of that hand; thereupon the first hand disappeared!

The king became curious and asked me to explain the phenomenon. I answered, 'The first hand said, if five men were united, what could not be accomplished? My two fingers indicated that, even two men, if united, can accomplish a lot!' The king apparently took the hint from me. Sakatala on hearing my explanation discomfited. He saw in me too much of a match for him.

One day, the fake Nanda became angry with his queen for looking through a window at a brahmin guest and immediately ordered the latter to be beheaded. As he was being led to the scaffold, a dead fish in the market started laughing. Flabbergasted, the king stayed the execution and asked me the reason for the fish laughing. I promised to tell him later.

I meditated upon Goddess Saraswati. She told me, 'Stand behind this palm tree at night without being seen and you will hear the reason for the laughter of the fish.'

As directed, I climbed the palm tree and lay hidden and saw to my surprise a frightful *rakshasi* coming with her children who importuned her for food. She replied, 'Wait till tomorrow and I will give you the flesh of a brahmin; he was not killed today.'

The children asked their mother 'Why was he not killed today?'

The *rakshasi* replied, 'He was not executed because a dead fish laughed at him when he was being taken to the scaffold.'

The children asked 'Why did it laugh?'

She replied, 'The fish laughed because it thought that there were umpteen men in the king's harem dressed up in women's clothes while this innocent man was being victimised which made it laugh.'

When I heard this conversation I directly went to inform the king of the reason for the laughter of the fish. The king

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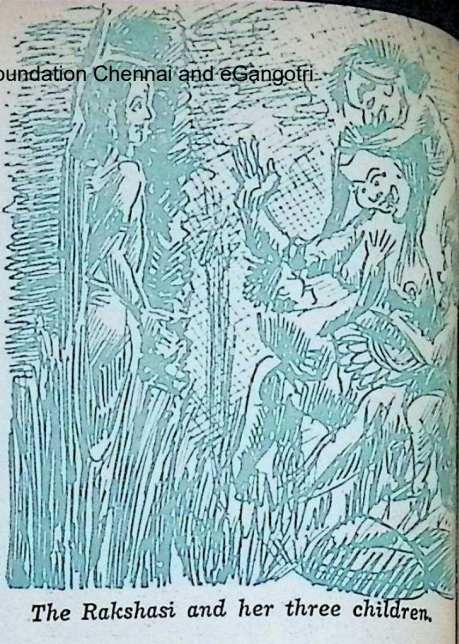
immediately searched the harem and found many men in women's clothes. Thereafter the fake Nanda treated me with great respect and exonerated the brahmin from death sentence.

Soon however, I was getting disgusted with the ways of the king who broke all moral standards.

One day a painter came to the palace and painted the portrait of Nanda's principal queen which was life-like excepting for speech and movement. The king filled the painter's coffer with wealth and had the portrait hung prominently in his private apartment. Once when I saw that picture it occurred to me that some vital mark was missing in that picture. From my knowledge of *lakshanas* I intuitively divined that there should be a mole on her breast. Accordingly I painted it, thus perfecting the picture technically.

When Nanda saw that addition the next time, he furiously demanded of the courtiers as to who did it. Being told that I did it, the king became very angry. Saying that none but himself could have seen it, he concluded that I had polluted his harem. 'That is how Vararuchi was able to say the other day that there were men clad in women's clothes in my harem,' he concluded.



The Rakshasi and her three children.

Blazing with anger he summoned Sakatala and issued an order to him to put me to death for seducing his queen.

Sakatala thought, 'Vararuchi is too clever for me to kill. He has divine knowledge. He has released me from captivity and he is a brahmin. For these reasons, I shall conceal him for the present.'

Hiding me in his house, he reported to the king that I had been slain.

I said to Sakatala, 'You are the only clever Minister I know, because nobody can kill me. I have a *rakshasa* friend who, when I think of him, will swallow the whole world. This fake king being a brahmin should not be killed. That is why I have spared him.'

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Sakatala asked me to show him the *rakshasa*. I thought of the *rakshasa* and he came, whereupon Sakatala became terrified and astonished.

Sakatala asked me how I befriended the *rakshasa*. I replied that once I had gone round the city at the head of the police and met this *rakshasa*. The *rakshasa* asked me, 'Who is the best looking woman in this city?'

I heartily laughed and replied, 'You fool, every woman is good-looking to him who admires her!'

The *rakshasa* owned defeat and spared me. He further said, 'You are henceforward my great friend; and you can summon me to your help at any time by calling me to mind.'

Similarly I demonstrated to Sakatala that I could summon Gangadevi in flesh by thinking of her. From that time Sakatala became my devoted ally.

My life of concealment was getting on my nerves. One day Sakatala asked, 'How is it that you who are so learned are getting worried? The king will soon realise his mistake and regret his action. Listen to this story,' he said.

There was a king by name Adityavarman and he had a Minister Sivavarman by name. One of his queens became pregnant although it was two years since he had entered the harem. On inquiry he learnt that none except Sivavarman was allowed to enter the zenana. The king thought the Minister guilty of treason against him. He thought of a stratagem. He sent Sivavarman on an errand to a neighbouring chief Bhogavarman. After despatching him, he sent another messenger with a letter to the chief to put the Minister to death.

A week after the Minister had departed, the queen herself tried to escape out of fear, but was captured along with other men clad in women's clothes by the palace guards.

Adityavarman now felt sorry for asking his excellent Minister to be put to death.

In the meantime, Bhogavarman who received the secret instruction, confided the matter to Sivavarman who had earlier arrived.

In the midst of courtiers, Bhogavarman explained the king's order as unfortunate, but Sivavarman insisted on being put to death; otherwise he threatened to kill himself with his own hands.

Bhogavarman became curious at the strange insistence and asked Sivavarman why he did what others abhorred.

Sivavarman explained: 'I have a curse on me. It is this: rain will not fall for twelve years in the land where I die.'

[To be continued]

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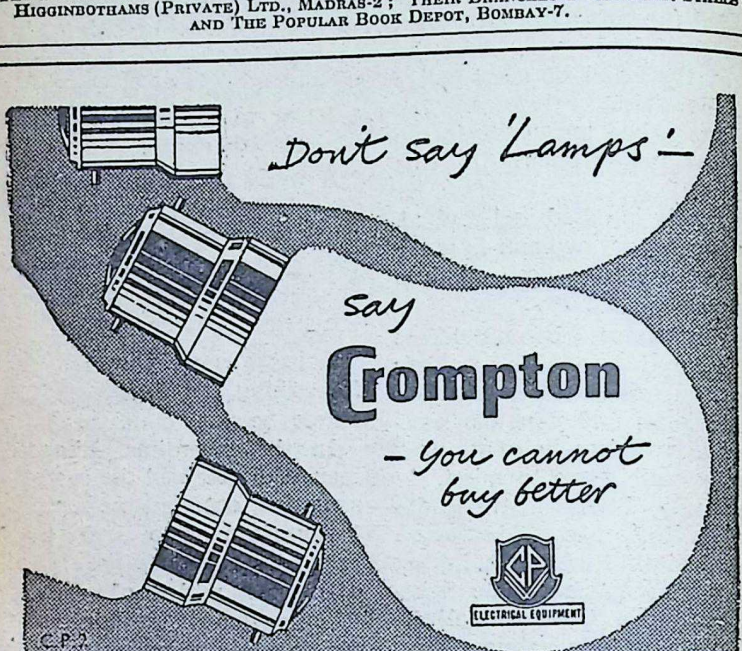

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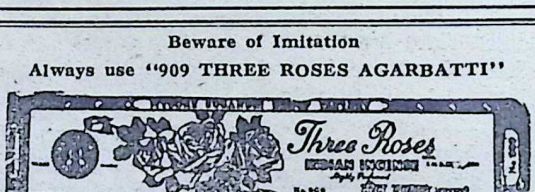

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THE VALMIKI-RAMAYANA: Critical and Illustrated Edition, Vol.I, Balakanda, Fascicule I. Edited by Prof. G. H. Bhatt. Published by the Oriental Institute, Baroda. 1958. Pp. 80. Pre-publication price for the complete set, Rs. 250/-

A CRITICAL edition of Vālmīki's Rāmāyaṇā, the Ādikāvya of the Bhāratavarṣa, is being brought out by the Oriental Institute, Baroda. The aim of this edition is to present the text of this most valued treasure of ours in its purer form, i.e. a form which is intended to resemble as much as possible the original poem as it emanated from the Muse of the great Poet Vālmīki. This aim is sought to be achieved mainly with the help of the evidence in the form of manuscripts of the text and its commentaries preserved in different scripts in different parts of our vast country and written in different ages. This evidence is sifted, valued and pressed into service by a band of well-equipped scholars headed and guided by Prof. G. H. Bhatt, the Director, at the Oriental Institute. The principles underlying the method of separating the original from its accretions are sound and well-evolved. They are put together on page XXXIV and generally agree with those adopted at Poona for the critical edition of the *Mahābhārata*.

It is true that a layman who approaches the poem either as a work of art or as a religious guide-book, can have little interest in this gigantic effort which is expected to bear its fruit after a long period; yet even he should be willing, nay, even eager and proud, to possess the purer commodity rather than the alloy, though it may in a few cases give him a rude shock to find that what he believed to have come out from Vālmiki's lips was really not so.

We heartily welcome this first fascicule containing the first ten Sargas of the Bālakānda and hope that other parts will follow without much delay.

—*Prof. H. D. Velankar.*

KHĀDIRA GṚHYASŪTRA: Ed., with an original commentary called *Sūtrārthabodhinī*, by Sri Pattabhiramarya. Published by Messrs. P. Ramadoss, Anandatandavapuram, Madras. 1955. Pp. 210. Price: Rs. 2/-.

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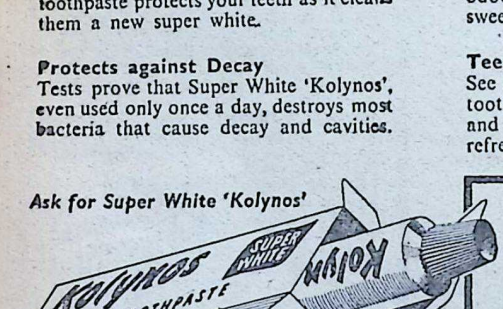

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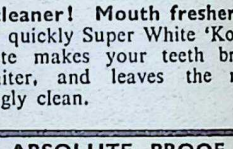

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SRI PATTABHIRAMARYA has edited this Gṛhyasūtra of the Sāmaveda with an original commentary called *Sūtrārthabodhinī*. In these days of general apathy towards ancient Indian literature, particularly to the terse and technical *sūtras*, the editor's venture is laudable indeed. In the late nineteenth century, Max Müller called the attention of scholars to this small but important Gṛhyasūtra text (SBE, Vol. 29, pp. 371-373), then available only in MSS. Since then, some editions of the work have been published.

The present edition is based on several printed editions and MSS., and has been prepared on modern lines. The editor does not, however, appear to have consulted the Muzaffarpur edition (1934) of the *Khādira Gṛhyasūtra* nor has he utilised the Grantha MSS. of the same work in the India Office Library referred to by Max Müller.

Whatever may be the value of the edition of the text, the chief contribution of the editor lies in the commentary written by him. The scholium of Rudraskanda, the best known commentary on this *sūtra* text, is rather prolix and stereotyped in form. To this the one under review offers a pleasant contrast. Its brevity, not at the sacrifice of lucidity, irresistibly reminds one of Kullūka's gloss on the *Manu-smṛti*. The *sūtras* of Pāṇini, quoted with references for explaining the formation of words peculiar to the Vedic language, and the citation of parallel passages not only from the *Gobhila Gṛhya-sūtra*, of which the *Khādira* is an epitome, but also from a host of authors and works on Dharmaśāstra, have added to the usefulness of the commentary. The index to the *sūtras* is helpful to the readers.

We feel that an Index Verborum, like those appended to the Kashi Sanskrit Series editions of some of the Dharmasūtra texts, or at least a glossary of the difficult and technical words of the text, would have enhanced the value of the work. An index to the works and authors cited in the commentary, and one to the passages quoted would have been welcome to the readers.

Despite the above desiderata, we have no hesitation in recommending the book, especially the commentary, to all those who want to understand the full implications of the cryptic *sūtras* with economy not only of time but also of effort.

—*Prof. Sures Chandra Banerji.*

THE CALL OF THE JAGADGURU. Compiled by R. Krishnaswamy Iyer, M.A., B.L. Published by Messers. R. Ganesh & Co. (Madras) Private Ltd., Madras-17. Price: Rs. 4/-.

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—*Acharya T. A. V. Dikshitar*

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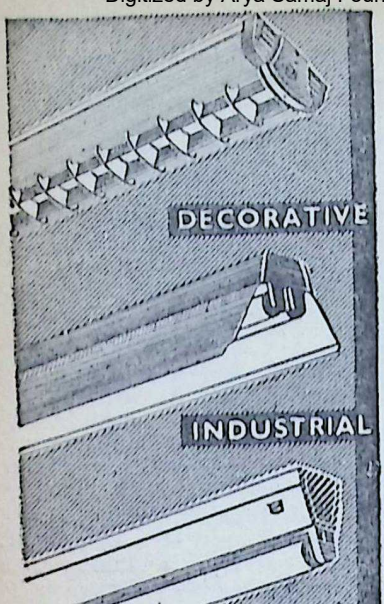

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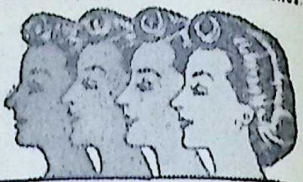

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RAMDAS SPEAKS: Volumes I to X. (Anandashram Series, No. 14). Published by the Manager, "Anandashram", P.O. Anandashram *via* Kanhangad, S. Rly. 1955. Price Re. 1/- each volume.

SPEECHES and talks given by Swami Ramdas as also his answers to questions put to him in course of his famous world tour on which he started in the first week of August 1954 and which he finished with historical success in the first week of January 1955, comprise the ten volumes under review.

To spread the ideal of Universal Love and Service in foreign countries like Switzerland, France, Germany, Belgium, Holland, England, America, Japan, Hongkong, Singapore, Malaya and Ceylon was the sole aim that urged him to undertake the tour. The circumstances responsible for the tour have been narrated by Swamiji himself in the book *World is God* which he wrote soon after his return from abroad.

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All the ten volumes under review have the above message as the central theme. He delivered speeches which were heard with rapt attention. People of all ranks, of all classes, of all calibres, attended them and when they left the auditorium, they felt they had risen a little higher than what they were when they came. Such was the effect of Ramdas's spoken word.

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—*Dr. A. S. Gopani.*

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points out that, in the transition stage, when the country is on the path of industrialisation, any hastiness in the rapid mechanization will result in the increase of unemployment. For an increase in output, he recommends a change in the existing combinations of the factors of productions. He suggests a shifting of labour in-put from primary occupation (agriculture and allied pursuits) to secondary occupations (manufacture, mining, building, Public works, etc.)

The author concludes by emphasising that the 'major propellant of the process of industrial development in backward areas would be the State.' He criticises vehemently an economy in which the economic development 'were to rely upon the incentive of a private entrepreneur' because 'the process would not only be slower but the pattern of investment would be different.'

—*Sri A. P. Chandrasekharan*

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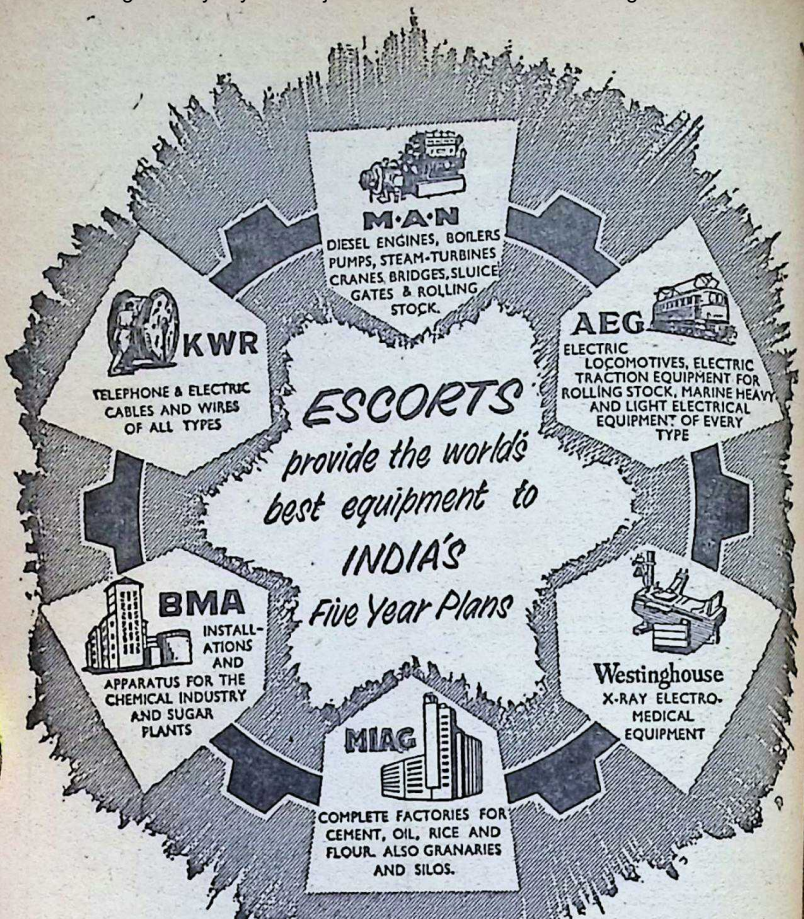

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FORTNIGHTLY

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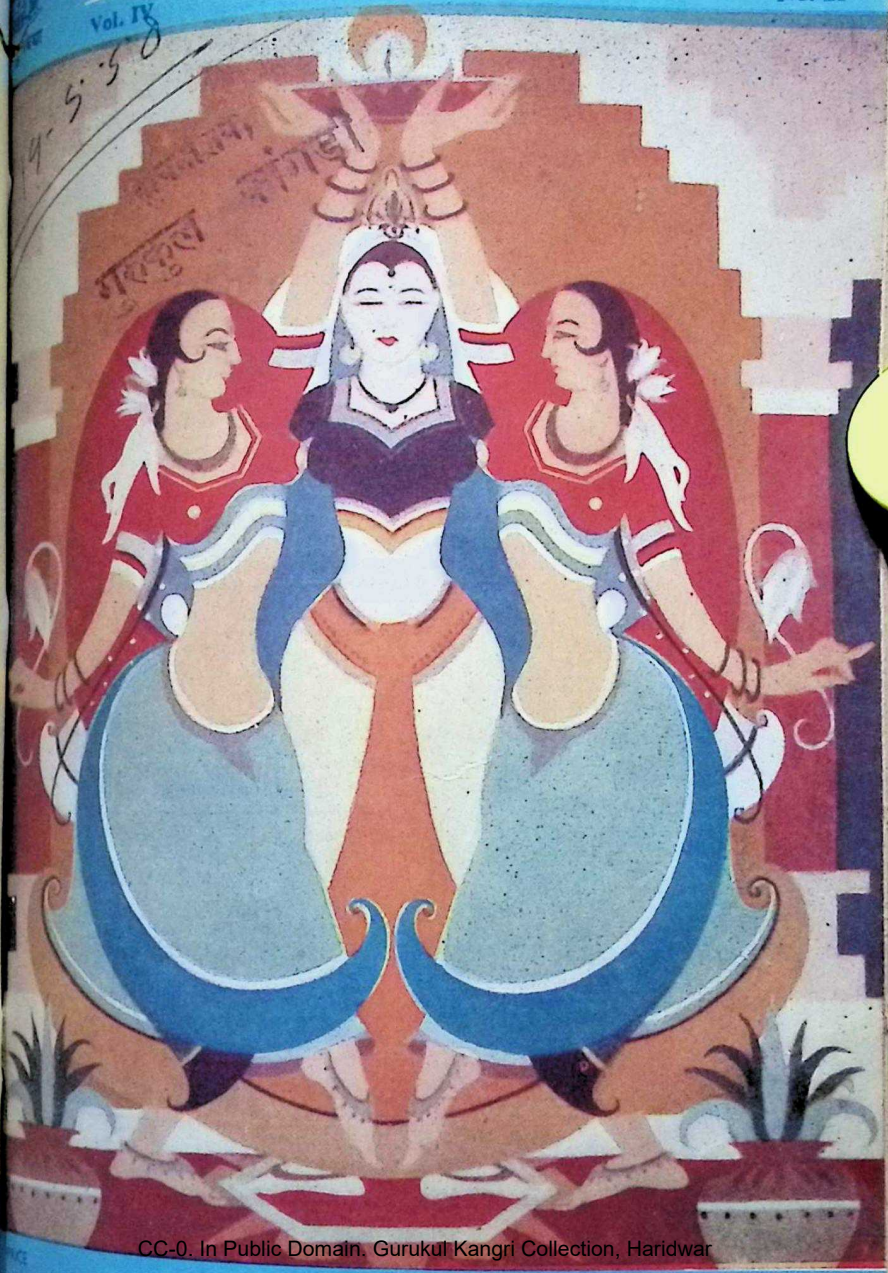

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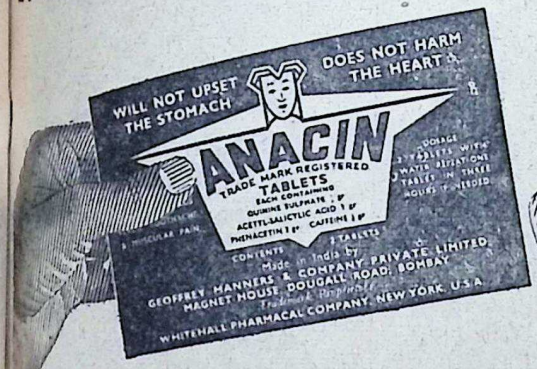

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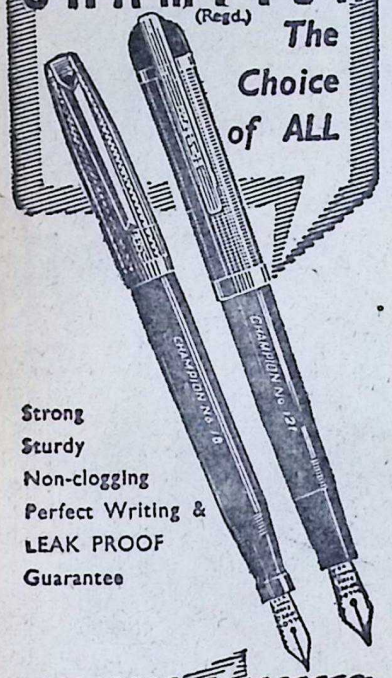

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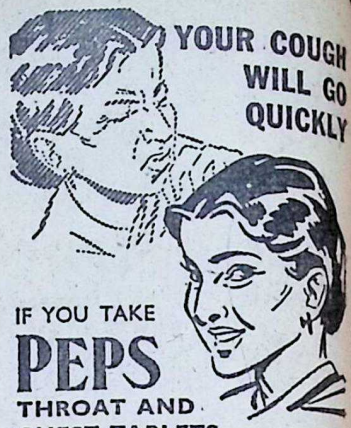

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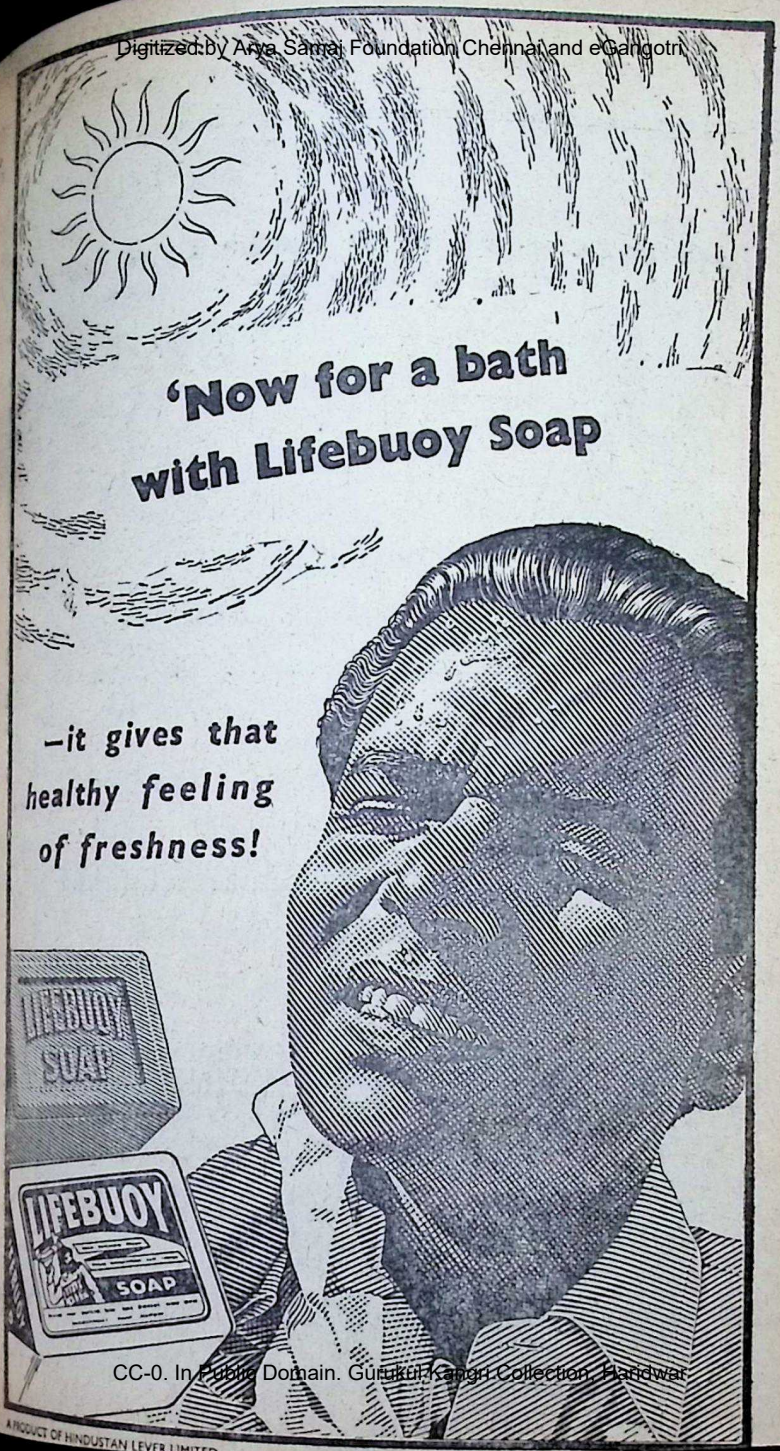

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Fortnightly, Devoted To Life, Literature and Culture

Vol. IV MAY 18, 1958 No. 21

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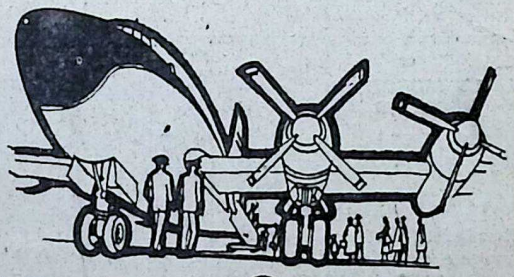

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Vol. IV, No. 21 May 18, 1958

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Let noble thoughts come to us from every side
—Rigveda, I-89-1

BHAVAN'S JOURNAL

ATMARPANA

आत्मा त्वं गिरिजा मतिः परिजनाः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः।
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरः
यद्यत्कर्म करोमि तत्तदखिलं शंभोस्तवाराधनम्॥

Thou art my Atman; my buddhi is Thy consort, the mountain-born; my pranas are Thy companions; my body is Thy temple; the way in which I enjoy the things of the senses is Thy worship; my sleep is the state of contemplation in Samadhi; my wanderings are pradakshinas of Thee; all that I talk is in praise of Thee; whatever I do, O Sambhu, is worship of Thee.

—Samkara Bhagavatpada.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 153

★ *GLOBE-TROTTING* ★ *SHOPPER'S PARADISE* ★ *LATE DINNERS*

Washington
MAY 18, 195

MY YOUNG FRIEND,

GOING round the world, as an idea, is wonderful, but it might be inconvenient too. So it was, as you know, to Karttikeya, the God of War, the first to go on a world tour. He did it to win a prize, to wit: two young women, Siddhi and Buddhi. So he started on a peacock—that was the only mount provided for him by his father, Lord Shiva.

Off flew the peacock over sea and land, Karttikeya all the while dreaming of the brides awaiting him. He had no doubt that he would win them, not his brother, Ganapati of the elephant-head and rotund figure, who had to run the race on his allotted mount, the mouse.

This globe-trotter, however, did not know the cleverness of his brother, Ganapati, who knew from his infancy that the earth was *the* Mother. The wise elephant-headed god argued to himself with impeccable logic as follows: "The earth is the mother: the mother is equal to the Mother. Therefore going round the Mother is equal to going round the earth—Q.E.D." Having satisfied himself as to the correctness of his reasoning—as all logicians do—he bestrode his mouse, went round his Mother and won the prize of two wives—the law prohibiting polygamy not having been passed by the Parliament at the time!

When Karttikeya returned to the parental home, his peacock having encircled the globe, he found he had lost the race to his brother, and with it the two young women. In high dudgeon thereupon, he retired to a mountain peak, and so disgu

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ed was he with the gentler sex that forthwith he ordained that any woman coming to the peak should forthwith turn into a creeper.

●●●

When, therefore, I was invited by the Ford Foundation to visit some American Universities and I decided to resume my world tour so abruptly cut short in 1950, I took no chances; I decided to take Mummy with me round the world.

We bought what was needed; we wrote letters to friends in several countries and received replies from them. Then we went through all the rituals so necessary for travellers. We collected the passports, the foreign exchange, the medical certificates, the visas and the eligibility certificates and, above all, the income-tax clearance. Thus having established our travel-worthiness we went through more rituals. We ate lunches and dinners, received garlands and good wishes, shook hands or folded hands, and otherwise behaved as if we were setting out on a march to victory.

When we first went to Europe in 1923, the children whom we had to leave behind were very young. Sometimes, as our steamer plodded its way farther and farther away from Bombay, in my dreams, I heard them crying; often during waking hours, I

Iowa City,
May 12, 1958

Dear friend:

Invited by the Ford Foundation, Mummy and I left Bombay on April 20 on a four-month round-the-world tour.

Friends have been kind enough to say that I will be a roving ambassador of Indian culture. Some have stressed my life-long adherence to the democratic way of life and have avowed that my trip will enable the world to understand India's ideals.

Personally I feel more like a schoolboy running away from his school on 'French leave.' I must confess that I have one thing in common with schoolboys and that is the insatiable hunger to see new faces and new places, to acquire new knowledge and to gain new experience.

I hope to share with you sometime or the other the knowledge and the experience that I expect to gain during this tour. It will also be my endeavour to give you, as usual, personal anecdotes or what is called the human interest angle of the tour.

During these four months when I will be away from you, it is my desire, God willing, to continue to keep in touch with you through these fortnightly letters.

On May 16, this series of letters will be completing six years. These six years have witnessed phenomenal progress in the activities of the Bhavan. Have I not said that the Bhavan is the work of God?

Yours sincerely,
K. M. MUNSHI

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had a feeling that they were waiting, waiting with pathetic tear-laden eyes for us to return. Now they are all grown-up, engrossed in their own affairs, devoted to their own families. I wonder what they felt, as we waved them good-bye at the Santa Cruz Airport. Would they wait for us expectantly, I wondered. Would they—as independent fresh centres of life—be too busy with themselves to spare a thought for us? The latter is the normal course as it should be, for like a wise father, I have seen to it that the fledglings build their own nests in their own way. But I would like to fancy that sometime, somehow, each one of them will feel a certain void at our absence.

What is true of our little family is equally true of our larger family of the Bharatiya Vidya Bhavan. In fact, more than anything else, the Bhavan's life has been our life. Its members, workers, students and friends have been woven into our life. In their confidence, we have felt strength; in their affection, we have rejoiced. How the Bhavan has grown from a little gathering which we held in our house in 1938 to what it is now! And how it is growing!!

In a way, I was reluctant to leave India at this time. One of the biggest educational projects of the Bhavan—the Engineering College—is on the anvil. And I had also to leave a friend's professional work half done. I wish I could have completed both of them. But this tour came unsought—at a time when I needed to be shaken out of my humdrum existence; in a situation when a fast-changing world needs a closer look. But momentarily, as our plane sped fast towards Calcutta, we felt like children running away from school.

I am sure, young friend, you will feel this our mood unforgivable in persons of our age. You are sure to think that we had no right to feel like this. We are, I admit, growing old. I apologise. I have been guilty of a solecism. If we are growing we are not old; if we are old, we are not growing.

I had heard so much of our international airline—Air India International service. I have seen it working now, and feel that it is something to be proud of. And as it happened, we knew the hostess well. She was once associated with the Bhavan's Kala Kendra.

On the 21st morning we arrived at Hong Kong: a rocky bastion of British Power like Gibralter rising from the sea but like Berlin, West's listening post on Communism. Separated as it is from Hong Kong proper and its mainland suburb known as Kowloon by over a mile

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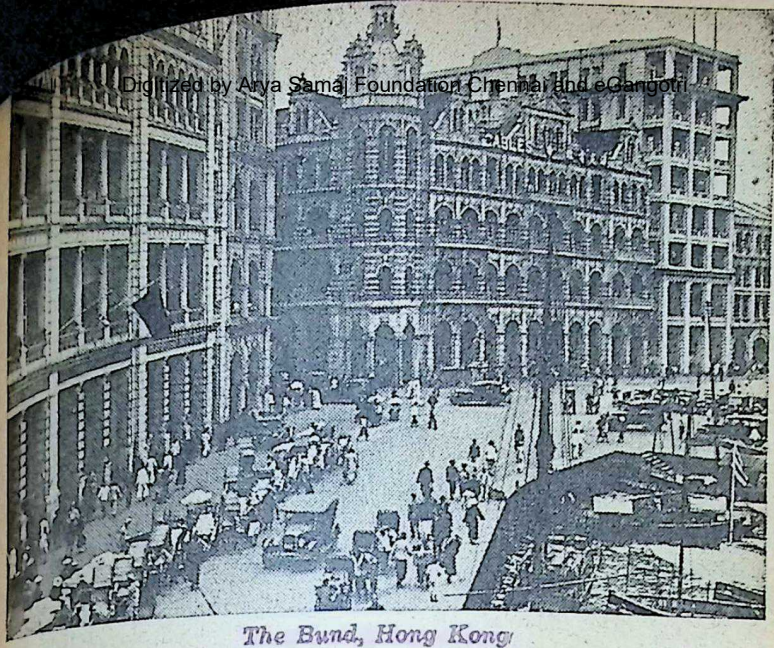

The Bund, Hong Kong

of sea, which has to be crossed on a ferry—your car and yourself both—it is an international mart where you meet men and ships of all nations. And to add to its international flavour, Communist China is only a few miles away. And from its flower-carpeted villas or curving roads, tiered one on the other—as in Naini Tal—we can look upon American style sky-scrapers and mid-Victorian structures; upon cinemas and night clubs; upon the wretched huts of the China town and the gigantic blocks constructed by Government for refugees; upon the harbour with its forest of masts which shelter ships, junks and cargo boats of all nations.

And at night Hong Kong is a fairyland. Flaming neon signs in green and red; thousands of glowing points on the background of tall silhouetted buildings; the necklace of blue, green and white gems which encircle the harbour; and the floating lights—reminiscent of the oil-lamps floating in the Ganges—on the rafts and high-decked Chinese boats; all throw over the harbour a magic web of luminous ethereality.

For us, going to the Far East for the first time, the streets of Hong Kong presented a strange fascination. Endless rows of shops flaunt foreign goods in street after street. Huge, perpendicular signboards in curious Chinese characters, red on white background, stare you in the face. Chinese women—in short trousers, one-piece blouse-skirt or European skirts—all without

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the traditional pigtail and small feet parade up and down. And, the most characteristic thing of all—almost at the corner of every block—are the groups of urchins playing, rather play-fighting with irresistible vigour, fisticuffing or tumbling over each other or engaged in endless wrestling!

Hong Kong is a shopper's paradise. No duty to pay, income-tax only nominal; cheap labour; no Government interference in trading; no attempt at controls. And you get a fine suit tailored in twenty-four hours for 40% of its Bombay price; a Swiss watch at 60% of its price in Switzerland and 30% of its price in Bombay. How we wished we had unlimited foreign exchange! And the few hundred Indians do a roaring trade. Some of them also pine for the day when they could invest in Indian bonds or establish industries in India.

Our Indian friends from the Commissioner downwards overwhelmed us with their kindness and hospitality.

At Hong Kong, some of our friends had a very fashionable dinner time-table: Scheduled time 8-30; preliminary talks and drinks—whisky being very cheap—8-30 to 10-00; dinner till midnight. And with my life-long adherence to rigid time and diet I felt myself hopelessly incapable of adjusting myself to Hong Kong civilisation!

But why talk about Hong Kong? Returning to Bombay after some years in Delhi and Lucknow, I was surprised to find myself facing a craze for dinners at hopelessly late hours. It is equally bad in New Delhi. Why can't we, like decent people, start our dinners at 7-30 or 8-00 p.m. and go home to enjoy the company of our lawful spouses at an early hour! We are losing the art of enjoying domestic life.

●●

When Communism overtook China, over a million refugees went fleeing to Hong Kong. They form about a third of the population and the same proportion of the annual revenue is spent on them.

We fell to talking to a motor driver about life in Communist China. According to him, in Hong Kong, an average worker earns more than double for similar work in Communist Canton; in addition, he is free to spend on whatever he likes and he lives in greater comfort. He would not exchange the free life in Hong Kong, he said, for the regimented life in Canton. "Too much questions—good men, bad men—always try to separate—poor salary, no good money to spend—only permits." But our friend knew all about President Mao and greatly admired him.

That's Hong Kong. 99% of its population is divided in its loyalties between Peking and

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Taipeh, more for the latter than the former. But as with our driver—all loyalty stops short of admiration; except in the case of the fellow-travelling section of trade unionists—few would care to translate it into ideological or active partisanship.

Having read a lot about Hong Kong and its old aristocratic Chinese families in novels, we wanted to see how they lived. I asked Sir I. N. Chou, a leading citizen, whether we could see how such a family lived. "You should have come forty years before," he promptly replied, with a humorous twinkle in his eye.

That is the truth. The upper and the educated classes in Hong Kong, like its sky-scrapers, are Americanised. But why talk about Hong Kong? What of Bombay? We have men and women misusing American slang—some of our boys and girls swanking strange Hollywood mannerisms, some hopefuls proudly wearing hideous multicoloured bushcoats with the faces of cinema stars printed on them, and—horror of horrors—some 'respectable' Indian women aping Latin American dances, so ugly, if not indecent!

Social visits; Queen Elizabeth's Birthday party—reminiscent of the pre-Minto-Morley functions; an interview with the Governor, evidently a capable administrator; and the inevitable press interview. How about Kerala, Kashmir and Panditji's successor? To the last query—a very irritating one—I replied: "He is young and healthy, more vigorous than most young politicians. It is too early to think of his successor!"

And so we left for Japan.

Yours sincerely,

Kuldip Nayar

Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb and all things involved in darkness.

—Bartholini.

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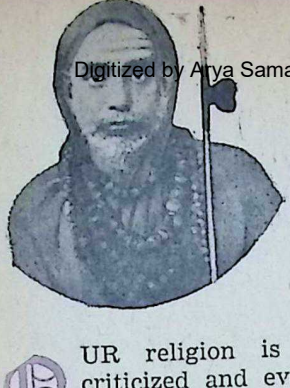

IS HINDUISM POLY-

H. H. Jagadguru Sri

OUR religion is usually criticized and even ridiculed for its so-called polytheism. 'What a host of gods and goddesses you worship!' is a gibe flung by alien religionists at our faith. All old religions were said to be 'polytheistic' before the advent of the new 'reform' religions. Muhammad abolished the 'many gods' whom his tribesmen worshipped and established 'one God.'

Let us turn to what great poets who reflect the highest culture have said on this subject. Let us turn to Kalidasa and to Bana than whom there are no greater poets in our land. Says Bana:

रजो जुषे जन्मनि सत्त्ववृत्तये
स्थितौ प्रजानां प्रलये तमस्पृशे।
अजाय सर्गस्थितिनाशहेतवे
त्रयीमयाय त्रिगुणात्मने नमः॥

Speaking of Brahma, Vishnu and Siva, Bana says that they are in essence the One God appearing in three forms for a threefold purpose, namely creation, protection and dissolution determined respectively by the qualities of *rajas*, *sattva* and *tamas*. The One is the unborn, *aja* and the cause of this triple process. It is *trayimaya*, compounded of the three *gunas* aforesaid. It is *trayimaya* also in the sense that it is what is proclaimed in the *trayi* or the Vedas, *Rik*, *Yajus* and *Sama*.

Kalidasa says to the same effect:

एकैव मूर्तिर्बिभेदे त्रिधा सा
सामान्यमेषां प्रथमावरत्वम्।
विष्णोर्हरस्तस्य हरिः कदाचित्
वेधास्तयोस्तावपि धातुराद्यौ॥

and points out that the One *murti* appears as three and there is no distinction of superior or inferior among Them.

If the three, Brahma, Vishnu and Siva are one in essence, by the same token, all the gods of the Hindu pantheon are also one in the ultimate analysis.

But why do people wrangle that one God is superior to the rest, that the deity whom they adore is the highest?

A bridge across a river has a number of arches. To a man standing under one arch, all other arches will appear smaller than the one he stands under, which alone will be vast and big to his eyes. Even so, the votary of a particular deity, on account of his attachment to it, all the other deities will appear [illegible] the truth is that

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THEISTIC ?

Shankaracharya of Kanchi

All deities are manifestations in particular ways of the One God. All arches are similarly constructed and have the same dimension.

God is the final truth of the things of the world. Take a tree. It is the soil and the water that help the seed to grow into the tree. The source from which the tree sprang is the soil and the water. The tree is sustained by the soil and the water. When the tree withers away and dies, it becomes the soil and water from which it sprang. Springing from the soil, sustained by the soil, it lapses back as the soil. So, the essence, the truth of the tree is the soil. This is for one tree. It is also the same for all trees. It is the same for all the material things like trees which constitute the world.

This truth of an identical source, sustenance and dissolution applies not only to non-intelligent objects, but to whatever is endowed with intelligence. As there is a 'universal' soil at the back of the 'individual' soils from which each of several trees sprang, by which they live and into which they disappear, so too there must be a Superior Intelligence of which our intelligences are small fractions. That Superior Intelligence or *Chit* is God. He is *Ananda* or Bliss. It is the One Existence or *Sat*. That is what is responsible for creation when it is in conjunction with *rajo guna*, for preservation motivated by *sattva guna* and for destruction which is to be traced to *tamo guna*. Thus God is *trigunatma*. One God appears as three *Ekaiva murtih bibhide tridha sa*.

Para-Brahman which is *nirguna*, which is pure *Chit*, gets into contact with the pure or *suddha sattva* and becomes the personal God or Isvara. Isvara has to perform these three functions of creation, protection and dissolution, *srishti, paripalana* and *samhara*. Isvara is *suddha sattva svarupa*. He has to become dynamic to perform the *act* of creation. *Rajo-guna* supplies the *energy* to act and so in conjunction with it he one primal God becomes Brahma the Creator.

What has been brought into being must be maintained and made to grow in prosperity. That is accomplished by Isvara getting into touch with *sattva-guna*. In that aspect, He is Vishnu whose consort is Lakshmi who stands for prosperity.

To bring about destruction which is only another name for absorption, which is the end of

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things, getting into touch with *tamoguna* becomes necessary and that aspect of Isvara is Siva. It is to be noted in this connection that the *samhara karya* associated with Siva does not signify cruelty on His part. It only betokens His mercy to give the ignorant souls of men who have a balance of unrequited *karma* rest for the duration of *pralaya* before they are pushed into the next birth to work out their residual *karmas*. These three, *rajo, sattva* and *tamo gunas* do not really *belong* to Isvara who is *suddha-sattva-svarupa*. He gets into touch for definite purposes with each of the three *gunas* and appears in different forms accordingly. His *appearances* are different, not His *essence*.

The characterisation of Brahma, Vishnu and Siva as of *rajo, sattva* and *tamo gunas* is not absolute either. Vishnu who is said to be of the nature of *sattva* has, on occasions, taken upon Himself the *tamoguna* making for destruction in His *avatar* as Narasimha and when, in the Ramavatara, He fought against Khara, Dushana, Kumbhakarna and Ravana and also when He threatened to dry up the ocean when it did not make way for His hosts to cross over to Lanka. Valmiki says of Rama क्रोधमाहारयत् तीव्रम्, that he took upon Himself intense anger for these purposes. Anger is the effect of *tamo-guna*. *Per contra*, Siva who gets the touch of *tamoguna* (*tamasprse*) for detruction. He being responsible for destruction, likewise is of *sattvaguna* in His aspects as Nataraja and as Dakshinamurti. Nirguna Brahman's *aharya-suddha-sattva* makes Isvara; and Suddha-Sattva Isvara's *aharya-misra-rajo-guna* makes for Brahma, *aharya-misra-sattva* makes for Vishnu and *aharya-misra-tamo-guna* makes for Siva. Likewise, Vishnu's *aharya-tamo-guna* gives him the aspect of Narasimha and with *aharya-sattvaguna* Siva appears as Dakshinamurti.

Thus, these forms of God as Brahma, Vishnu and Siva are not distinct and different.

It is the ONE that became three, and then thirty-three and then thirty-three crores and then infinity according to the numberless varieties of functions of Divinity.

The forms may be different; the names may be different; but the ultimate Truth, that is Divinity, is ONE. This is the basic fact declared by the *mahakavi*. Thus speaks the *Brihadaranyaka Upanisad;* the *Rig Veda* the *Rudrabhyasa* of the *Yajur Veda*.

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SCENES from Ramacharitamanasa by Goswami Tulsidas

Having taken leave of his mother to go to the forest Sri Rama tried to bamboozle Sita into remaining at home. Usually submissive, Sita enters a powerful plea in this passage for taking her along with him to the forest. Holding Kausalya's feet, she said:

SITA'S ELOQUENCE

"दीन्ह प्रानपति मोहि सिख सोई।
जेहि बिधि मोर परम हित होई॥
मैं पुनि समुझि दीखि मन माहीं।
पिय बियोग सम दुखु जग नाहीं॥"

'Pardon my presumption, mother! Whatever advice my lord has given me is for my great well-being but I still cannot help thinking and feeling in my heart that there can be no greater sorrow in the world than separation from one's husband.'

"प्राननाथ करुनायतन
सुन्दर सुखद सुजान।
तुम्ह बिनु रघुकुल कुमुद बिधु
सुरपुर नरक समान॥"

Turning towards Rama, Sita said: 'O, Lord of my life! Thou art the home of compassion, beautiful, giver of bliss and learned. To the house of Raghu, Thou art as the moon to the lily. Heaven without Thee would be hell!'

"मातु पिता भगिनी प्रिय भाई।
प्रिय परिवारु सुहृद समुदाई॥
सासु ससुर गुर सजन सहाई।
सुत सुन्दर सुसील सुखदाई॥
जहँ लगि नाथ नेह अरु नाते।
पिय बिनु तियहि तरनिते ताते॥
तन धन धाम धरनि पुर राजू।
पतिबिहीन सब सोकसमाजू॥"

'O, Lord! Mother, father, sister and dear brothers, the loved ones of the family and the circle of friends, the mother-in-law and father-in-law, the *guru*, relatives and helpers, sons fair

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and noble who bring happiness —nay, all there is of love and kinship—are to a wife who is away from her lord, a grief that scorches even more fiercely than the sun! Body, wealth, home, properties, city and kingdom—all these are but a collection of sorrows for a woman separated from her husband.'

"भोग रोग सम भूषन भारू।
जम जातना सरिस संसारू॥
प्राननाथ तुम्ह बिनु जग माहीं।
मों कहुँ सुखद कतहुँ कछु नाहीं॥
जिय बिनु देह नदी बिनु बारी।
तैसिअ नाथ पुरुष बिनु नारी॥
नाथ सकल सुख साथ तुम्हारे।
सरद विमल विधु बदनु निहारे॥"

'Lord, without Thee, pleasure would become an illness, ornaments a deadweight, the world as the tortures of the hell. Nowhere in the world would be aught to bring me joy. As a body bereft of life, as a river dried of water, so, lord, is a wife without her husband. With Thee, my husband, all is happiness, if only I behold Thy face like the pure autumn moon.'

"खग मृग परिजन नगरु बनु,
बलकल विमल दुकूल।
नाथ साथ सुरसदन सम,
परनसाल सुखमूल॥"

'O, Lord! Living with Thee the birds and the beasts will become my attendants, the forest my city, the bark of trees my spotless silken dress; a hut of leaves will be my happy home like some abode of gods.'

"बनदेवी बनदेव उदारा।
करिहहिं सासु ससुर सम सारा॥

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कुस किसलय साथरी सुहाई ।।
प्रभु सँग मंजु मनोज तुराई ।।
कंदमूल फल अमिअ अहारू ।
अवध सौध सत सरिस पहारू ।
छिन छिन प्रभुपद कमल बिलोकी ।
रहिहउँ मुदित दिवस जिमि कोकी ।।"

'If I be with my Lord, the god and goddess of the forest will graciously protect me like my father and mother-in-law. My lovely couch of grass and leaves will be Love's beauteous bed. Bulbs, roots and fruits will be ambrosial food; the hills will be like the hundred royal halls of Avadh. Every moment as I gaze on my lord's lotus feet, I shall be as happy as the chakvi by day.'

"बन दुख नाथ कहे बहुतेरे ।
भय बिषाद परिताप घनेरे ।।
प्रभु बियोग लवलेस समाना ।
सब मिलि होंहि न कृपानिधाना ।।
अस जिय जानि सुजान सिरोमनि ।
लेइअ संग मोंहि छाँड़िअ जनि ।।
बिनती बहुत करौं का स्वामी ।
करुनामय उर अंतरजामी ।।"

Thou hast told me, my lord, of the many hardships in the forest—the fears, the despairs and all the many afflictions; but, O Lord of Grace, all these together are nowise to be compared with separation from a husband. Ponder this in Thy heart, O crown of wisdom and take me with Thee! Desert me not! But why should I make these many prayers? My lord is full of mercy and knows the hidden thoughts of the heart.'

"राखिअ अवध जो अवधि लगि,
रहत न जनिअहिं प्रान ।
दीनबन्धु सुन्दर सुखद ।
सील सनेह निधान ।।"

'O friend of the needy, bringer of bliss, repository of character and love, if Thou makest me stay at Avadh till Thy return, know then well that my life will not endure.'

"मोहिं मग चलत न होइहि हारी ।
छिन छिन चरन सरोज निहारी ।।
सबहि भाँति पिय सेवा करिहौं ।
मारग जनित सकल श्रम हरिहौं ।।
पाँय पखारि बैठि तरु छाहीं ।
करिहउँ बाउ मुदित मन माहीं ।।
श्रम कन सहित स्याम तनु देखे ।
कहँ दुख समउ प्रानपति पेखें ।।"

'As I walk on the forest-path I shall never get weary looking at Thy lotus feet every moment. I shall serve my lord in all things and lighten all the toils of the way. Seated happily in the shade of a tree, I shall wash Thy feet and fan Thee; looking on Thy *shyam* body, beaded with the sweat of toil, gazing on the lord of my life, can I feel pain?'

"सम महि तृन तरुपल्लव डासी ।
पाय पलोटिहि सब निसि दासी ।।
बार बार मृदु मूरति जोही ।
लागिहि तात बयारि न मोहीं ।।
को प्रभु सँग मोहिं चितवनहारा ।
सिंहबधुहिं जिमि ससक सियारा ।।"

(Continued on page 26)

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By this story, the author impresses upon us that devotion to God should be for its own sake. Implicit in this statement is the fact that God who is all-knowing and all-powerful will, in that case, certainly fulfil our unasked needs.

SCENES from

NARAYANEEYAM of

Narayana Bhattathiri

KUCHELA

कुचेलनामा भवतः सतीर्थ्यतां
गतः सः सान्दीपनिमन्दिरे द्विजः।
त्वदेकरागेण धनादिनिःस्पृहो
दिनानि निन्ये प्रशमी ग्रहाश्रमी ॥

Kuchela,[1] the brahmin, was a co-student with Thee at the *ashrama* of Sage Sandipani. After study he became a householder but conquered his senses. Being wholly devoted to Thee, he spent his days with no thoughts of money and things of the kind.

समानशीलापि तदीयवल्लभा
तयैव नो चित्तजयं समेयुषी।
कदाचिदूचे बत वृत्तिलब्धये
रमापतिः किं न सखा निषेव्यते ॥

Although equally virtuous, his wife was not so highly evolved spiritually. So, alas, did she ask of her husband one day, "Won't my lord beseech his friend and Lakshmi's Husband (Lord Krishna) for means of livelihood (riches)?"

इतीरितोऽयं प्रियया क्षुधार्तया
जुगुप्समानोऽपि धने मदावहे।
तदा त्वदालोकन कौतुकाद् ययौ
वहन् पटान्ते पृथुकानुपायनम् ॥

By nature Kuchela shunned riches as contributory to one's arrogance, yet he listened to his wife who said so out of her pangs of hunger. Overjoyed at the prospect of seeing Thee

1. Originally called Sudama, he came to be known by this name, because of the torn rags he wore about his person on account of his poverty.

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Kuchela proceeded to Dwaraka, taking with him his gift of beaten rice tied up to the end of his cloth.

गतोऽयमाश्चर्यमयीं भवत्पुरीं
गृहेषु शैब्याभवनं समेयिवान् ।
प्रविश्य वैकुण्ठमिवाप निर्वृतिं
तवातिसम्भावनया तु किं पुनः ॥

Reaching Dwaraka, Kuchela found Thy city wonderful (with its art and architecture). Among the sixteen thousand houses he entered that of Saibya[2] and felt as happy as though he had reached Vaikunta. It is unnecessary to add that with Thy magnificent reception, Kuchela became still more so.

प्रपूजितं तं प्रियया च वीजितं
करे गृहीत्वाकथयः पुराकृतम् ।
यदिन्धनार्थं गुरुदारचोदितै-
रपर्तुवर्षं तदमर्षि कानने ॥

Thou elaborately worshipped at his feet. Thy wife wafted gentle breeze over him with a fan. Holding his hands Thou recalled to him this old anecdote: 'Ordered by our preceptor's wife to fetch faggots from the forest, were we not caught in the untimely showers while we collected?'

त्रपाजुषोऽस्मात् पृथुकं बलादथ
प्रगृह्य मुष्टौ सकृदाशिते त्वया।
कृतं कृतं नन्वियतेति सम्भ्रमाद्
रमा किलोपेत्य करं रुरोध ते ॥

Kuchela was feeling embarrassed to present his absurd gift to Thee, Lord of Lakshmi. Then Thou forcibly took out the beaten rice from him and swallowed a handful of it. Then did not Lakshmi Devi (Rukmini) come running to Thee excitedly and stop Thy hand, saying, 'Won't that be sufficient, dear?'[3]

भक्तेषु भक्तेन स मानितस्त्वया
पुरीं वसन्नेकनिशां महासुखम् ।
बतापरेद्युर्द्रविणं विना ययौ
विचित्ररूपस्तव खल्वनुग्रहः ॥

Devoted as Thou art to Thy devotees, Thou honoured Kuchela, who spent the night restfully at Dwaraka. On the morrow, he departed home with no money whatever! Dostn't Thy grace take curious shapes?

यदि ह्ययाचिष्यमदास्यदच्युतो
वदामि भार्यां किमिति व्रजन्नसौ ।
तदुक्तिलीलास्मितमग्नधीः पुनः
क्रमादपश्यन्मणिदीप्रमालयम् ॥

As he meandered his way home, Kuchela thought, 'Had I but asked for money, Krishna would undoubtedly have given it (but I did not). What shall I tell my wife?' All the while he was reminiscing about Thy playful words and smile. As he did so, he saw (before him) his home as a huge mansion resplendent with the light of priceless gems!

2. A wife of Sri Krishna and mother of Sangramjit and other sons.

3. If Sri Krishna took one more morsel, Lakshmi would have to stand in attendance on Kuchela.

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किं मार्गविभ्रंश इति भ्रमन् क्षणं
गृहं प्रविष्टः स ददर्श वल्लभाम् ।
सखीपरीतां मणिहेमभूषितां
बुबोध च त्वत्करुणां महाद्भुताम् ॥

'Have I lost my way?' he wondered for a moment. As he entered it, however, he saw his wife surrounded by maids-in-waiting and wearing costly jewels made of gold and precious gems! Then he realised Thy wonderful Grace!

स रत्नशालासु वसन्नपि स्वयं
समुन्नमद्भक्तिभरोऽमृतं ययौ ।
त्वमेवमापूरितभक्तवाञ्छितो
मरुत्पुराधीश ! हरस्व मे गदान् ॥

From that time on, Kuchela continued to live in that bejewelled mansion. As he did so, his devotion to Thee also grew and eventually he obtained *moksha*. O, Lord of Guruvayur! Thou, Who thus dost fulfil the wishes of Thy *bhaktas*, should cure me of my ailments!

SITA'S ELOQUENCE—*Contd.*

'Thy servant will level the earth by spreading grass and leaves of trees on the road. Thy servant will massage and rub Thy feet the whole night through, and while I gaze again and again on Thy sweet form, the hot wind will not vex me. Who can dare to look on me if I be with my lord? To be sure it would be like a hare or a jackal threatening the lion's mate!'

"मैं सुकुमारि नाथ बन जोगू ॥
तुम्हहिं उचित तप मों कहुँ भोगू ॥
ऐसेउ बचन कठोर सुनि,
जौं न हृदय बिलगान ।
तौ प्रभु बिषम बियोग दुख,
सहिहहिं पाँवर प्रान ॥"

'By the way, am I delicate and my lord fit for the forest? Shouldst Thou face austerity and I live in luxury? If my heart does not break after hearing so harsh a verdict, then, lord, my miserable life will endure the pain of separation.'

Sita spoke thus profoundly moved. She could not bear the mere word 'separation.' Seeing her condition, Raghupati realized that if he compelled her to stay, she would die.

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Gurudev Tagore

Mahatma Gandhi

Gurudev Tagore's 98th birthday was celebrated all over the country on the 8th May. Below is given an extract from a tribute paid to his memory by Gandhiji.

GURUDEV'S body is reduced to ashes, but the radiance that had been within him is like the sun which will shine, so long as life on this earth lasts. But the light he shed is for the soul, as the sun's is for the body.

He was a poet and a literary star of the first magnitude. He wrote in his mother tongue and all Bengal is able to drink deep at the fountain of his poetry. Translations of his works exist in many languages.

He was a great writer in English too, perhaps almost without knowing it. He had school education, but could boast of no university degree. He was just *Gurudev*. One Viceroy had called him the poet of Asia, a title that no one before him has had. He is also a world-poet and, what is more, a *rishi*.

Gurudev has left us the *Gitanjali*, the poem which brought him world-fame. The great Tulsidas left us his immortal *Ramayana*. The renowned Vyasa left us a history of the mankind. They are not mere poets, they are teachers. Gurudev too wrote not only as a poet, but as a *rishi*.

Writing, however, was not his only gift. He was an artist, a dancer and singer with all the sweetness and the purity that art in its finest sense should contain. And his creatve genius has also given us Shantiniketan, Sriniketan and Visva-Bharati. They all breathe his spirit and are a legacy not only to Bengal but to India.

Shantiniketan has become, as it were, a place of pilgrimage to us all. He was not, in his own lifetime able to make of these institutions what he had dreamed for them. What man can? Fulfilment of man' purpose is in God's hands. But they are monuments to his endeavour and are a constant reminder to us of his passionate love for his country and the service he rendered to her.

The national song he wrote has found a place in our national life. How often is the inspiring refrain heard from thousands of voices! It is not only a song but it is like a devotional hymn.

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Sir H. V. Divatia started life as a Professor of Philosophy, practised law, became a Judge of the Bombay High Court and after retirement became Chief Justice of the Deccan States High Court and later first Chief Justice of Saurashtra. He has served as Chairman of several Enquiry Commissions, the last being the Journalist Wage Board. For several years he was on the Syndicate of the Bombay University and Vice-Chancellor of Gujarat University for eight years. He is the Senior Vice-President of the Bharatiya Vidya Bhavan and is 72.

What Life Has Taught Me

● H. V. DIVATIA ●

I REMEMBER to have read a story some years ago in which three elderly persons were discussing what each had learnt from his life. One man said, quoting Longfellow: "Life is real, life is earnest and the grave is not its goal," and added that life was a trust which should be discharged by everyone as if he is not its owner but a trustee. The second man said: "I have learnt only one thing and that is that life is so full of evils and miseries that the shorter a man's life, the lesser would be his sufferings." The third man observed, "If I have learnt anything from life it is that life brings happiness as well as misery by turns. But we should learn to be indifferent to them by treating them as accidents of life, if they are due to circumstances beyond our control. We have got to take life as it comes."

The story is probably apocryphal, but it depicts the truth that each person's view of life depends on his mental temperament and individual experience. Nevertheless, the principles underlying human evolution being the same for all men, there are several lessons which all men can learn from their personal as well as collective lives.

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In describing the lessons which I have learnt from life, I do not intend to be autobiographical. What I have learnt is more important than the incidents of my life from which I have learnt them. Every person, big or small, gets ample opportunities to learn many things from his life as well as from the lives of other persons if he acquires the capacity to study human nature and if he keeps his mind receptive and free from egoistic projections. I can say that in my professional, judicial, educational and public life, I made it a hobby to size up various specimens of human nature which I have come across and to learn from their achievements as well as mistakes. I have found such a study more fascinating as well as useful than reading books about human life.

The most important lesson which my knowledge and experience of life have taught me is that life is like a crystal having many facets, each one shining by the light which it gets from the others and if it is to be lived as it ought to be, it should be developed by each individual according to his capacity so as to make it a fully integrated life. A man is not complete unless he is a whole man, unless his latent potentialities are developed in all good directions which lead to the fulfilment of his mission in life.

Every person is entangled in the warp and weft of his life. The best that he can do is, not to try to extricate himself out of it, but to weave a mental web which harmonises and becomes integrated with the larger web of society.

This is not an easy task. It requires not only a sound knowledge of what we should or should not do but also an emotional approach governed by strength of will. The capacity of all men to evolve such integration is not the same. One man may be intellectually brilliant but lacking in well-regulated emotions or strength of will power. Another man may be intellectually mediocre but emotionally stable as well as volitionally strong and so on. Each person has, therefore, to progress in his own way so as to develop the best in his integrated self. This is a great lesson which the *Bhagavad Gita* teaches to the whole of humanity.

The first step to be taken towards this goal is to take one's own measure, that is, to recognise his capacity and neither to overrate nor to underrate it. Ambition, imitation or rivalry beyond one's own power, very often leads to envy, jealousy and, ultimately a sense of frustration in life and prevents the healthy growth of one's own

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personality. A person's life should not be moulded entirely by what he sees in others and which he cannot successfully imitate. It should be like a plant which grows according to the nature of the soil, water and atmosphere in which it exists. Artificial manure may assist in a speedier development but only if it suits its soil and only to a certain extent. Ambition is not a vice if it springs not from over-confidence but from a realisation of one's own capacity. Many careers which would otherwise have been successful have come to an early end by over-zealousness and over-estimated regard for one's own self and by trying to imitate the achievements of other persons. Under-confidence arises from a distorted perception of one's own power due to a weak will or an excessive fear of failure. The man who develops a sense of proportion in everything is more likely to avoid overconfidence or under-confidence because he knows the boundaries of his mind. Try to be the best that one can and that produces a sense of steadfast and independent personality. Such a sense of personality, though it may not raise a man to a high level of achievement or popularity, imbues him with a sense of dignity of the individual and self-respect and he becomes a better human being than many others who may be more capable but less introspective. One should not therefore feel frustrated if one's legitimate ambitions are not fulfilled on account of circumstances beyond one's control.

But in order to inculcate this principle in mind, it is absolutely necessary to have a proper sense of values in life. A person acquires real culture when he possesses such a sense of values. Every cultured person should evolve a philosophy of life in which values are fixed in their proper order. Unless he does so he cannot acquire the strength of will to suffer for his convictions and to be indifferent to temporary gains. This is one of the lessons which I have learnt in life. It is the ideal of all types of education whether obtained in our Universities or in the larger university of life. Our sense of values has been so perverted at the present day that we live a double life in which we are neither true to our religion nor to the democratic ideal which we profess.

Another lesson which I have learnt as a corollary to what has been observed above is that happiness should not be pursued as if it were an end by itself. Different persons have different conceptions of happiness. Some people believe that happiness consists in the acquisition of wealth, some in the acquisition of good health, some in getting

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position and power etc. Generally, people regard happiness as getting something which they consider to be good but which they have not got. In its essence happiness is a state of mind and lies not in the fulfilment of one's wishes. Whatever may be his position or circumstances, a man is happy if he feels happy in mind even in the midst of troubles and suffering. It really comes when the mind is calm, unperturbed and free from desires which cannot be fulfilled. Mere pursuit of happiness very often ends in frustration which defeats its object and makes a man unhappy. We consciously avoid many things which may involve us in loss or suffering. But, however much we may try, we cannot avoid suffering in life. Pleasure and pain cannot be separated from each other. Society is such an organic entity that the man who does not acquire the capacity and willingness to suffer, even for the faults of others, has not learnt an important lesson in life. It is only if we are prepared to suffer physical and mental pain for a good cause that we can ultimately obtain pleasure for having done the best that we can. We cannot be happy by renouncing the world, and we can be happy even in the struggle of life if, by keeping a firm mind, we look upon the struggle as an unavoidable means for striving for what we regard as a good objective. The more we pursue happiness as an end in itself, the more it recedes from us.

If proportion, balance or equilibrium is the law of life, it is more important though indeed more difficult to apply it in our complicated and conflicting springs of action. Every person has to face dilemmas as to what he should do under particular circumstances and cling to a principle. Obviously there cannot be a hard and fast rule applicable to all circumstances. Life should be governed by resolutions and yet remain resilient, if it has to accommodate itself to varying and even conflicting circumstances. In each case one has to carefully weigh the circumstances. There may be occasions when a principle of life cannot be abandoned if one is prepared to suffer for the consequences but in a great many cases there is no such acute conflict and one has got to adjust himself to his environment, if by such adjustments, he can be at peace with his mind. In doing so, he may commit errors of judgment but a person should not suffer from mental paralysis for fear of committing a mistake. A man who commits no error has yet to be born. It is therefore necessary that we should take failures in life in a philosophical way and learn that life is something like tight-rope danc-

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ing. Every person has his share of suffering, misfortunes or hardships which he has got to bear in life. If we are in the habit of being unduly perturbed by such mental disturbances, we lose the equilibrium of mind and are upset even by small events.

Many of such events deserve to be laughed out instead of allowing the mind to be upset by them. This can only be done by cultivating a genuine sense of humour which is essential for keeping the mind calm and steady. Such a sense of humour is not the inclination to laugh at every joke which may sometimes make the man vulgar. It is the capacity to perceive a want of sense of proportion in others as well as in ourselves and the oddities, crudities and incongruities in conduct which make us smile at such exhibitions. Instead of being peevish and angry which may disturb our mind we must make allowances for occasional lapses from commonsense and inability to perceive one's own defects. We meet with various specimens of human nature in our lives and sometimes we are prone to lose our equanimity and to make our own exhibition of bad temper. If we have a sense of humour we can ignore many things which should not be taken seriously. Finding out our own faults is a valuable quality of mind and that can be acquired only by the power to perceive them in others and at the same time think how foolish would we look if we are like them. This is the best material for self-improvement. A sense of humour in its essence is a sense of proportion.

Misunderstanding of the motives of others is very often a source of unnecessary friction in all walks of life and it is therefore necessary to appreciate the motives of persons before pronouncing any judgment on them. The principle, 'Do unto others as you would wish them to do unto you' would enable one to respect the feelings of others even while differing from them, and above all to take a charitable view of life. If we want to learn about our own faults and weaknesses as we must, it is absolutely necessary to keep our mind free from egotism and hypocrisy.

Another lesson which I have learnt from life is that we should never become dogmatic about our opinions. Truth is many-sided and what appears true from one angle may not be so from another. What we call truth is a relative truth, not absolute Truth from the standpoint of ultimate reality. Even if we are convinced of the truth of what we know, another man may not be able to see it in that light or does not wish to believe it as true. We should not there-

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fore force others to hold the same opinion as we do. We may use arguments and persuasions to convince the opposite party of what we believe but we should not be dogmatic enough to force our opinion on the ground that no other view is possible.

Dogmatism has worked havoc ever since man began to think. Religious persecutions in forcing one's own dogmas and violent propaganda for forcing political and economic ideologies on others have caused wars and fearful tensions in which we are living even now. Too much of dogmatism breeds a frenzied mentality and treats human beings as machines instead of rational persons with a reason and will of their own. It is a curious phenomenon in our much vaunted civilisation that dogmatism is a widespread disease from which people are suffering and its worst feature is that persons who accuse others of dogmatism are themselves equally dogmatic. The gulf between precept and practice goes on widening and polished hypocrisy is considered a merit. This becomes a chain reaction in religion as well as politics. Tolerance and non-aggression are lessons which are still to be learnt by us in this atomic age.

In finding fault with others, we ignore our own blemishes; in the mad pursuit of conquest over other nations, people have no time to conquer themselves. *'Vincit qui se vincit'* (He conquers who conquers himself) is one of the great lessons we have to learn from life. It will not be necessary for people to conquer others if they learn to conquer themselves. Winning the wars raging in our minds is the only real and lasting way to end the cold or hot wars raging in the outside world.

Another thing which I have learnt from life is that our three faculties of Reason, Emotion, and Will which have grown with human evolution have all to be brought into play together as harmoniously as one can if life is to be lived fully and progressively. There is one thing however on which stress requires to be laid owing to a deep-rooted belief in pure fatalism among some persons. The faculty of will-power is a natural growth for human progress. It is not a redundant or obsolete growth like our appendix. No man can decide how to act in particular circumstances unless he uses his will-power whether for good or evil. A blind belief in pure fatalism paralyses the will and makes an automaton of a human being. True, our will is bound by the laws of Nature and external circumstances beyond our control. To that extent, it is bound but outside these limitations it is free

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to decide as it chooses and creates our destiny. The *Upanishads* and the *Bhagavad Gita* lay considerable emphasis on the doing of our Karma as we like by which we are bound according to the inscrutable laws of Nature. Blind fatalism has no place in the Hindu philosophy of life.

I do not wish to discuss this at length here as I have expressed my views at sufficient length, for whatever they are worth, in my book on "The Art of Life in the Bhagavad Gita." Determination or the power of will is not a mechanical power forced to work from outside our minds but it works from within.

In spite of my attempts to keep my mind open and willing to learn the lessons of life, I am not sure that I have learnt all that I ought to have. Whether it is due to my want of capacity or the immense complexity of the problems of life, the fact remains that all of us have got to live and learn and not delude ourselves into the belief that we have learnt a good deal from life.

Sometimes we do not wish to learn lessons which may be unpalatable to us but are useful for self-improvement. A person who is therefore prone to such escapism does not learn much from life. He creates a halo of self-deception around him and confines himself in the narrow world of self-satisfaction. The more we enlarge our individual self, the greater the opportunities and the will to learn the valuable lessons of an integrated life.

Besides these general lessons, there is one particular lesson which I am now learning in my old age. The social, economic and political life of our country is changing so fast and so many new problems are arising in each generation that it is difficult for an oldish man to keep pace with the changing pattern of society. Society is not a static entity but new ideas and new ways of life are always taking the place of old ones with more or less rapidity. They may or may not survive for long and may give way to other ideologies. But so long as they are prevailing an oldish man has got to adjust himself with the new environment. He has to learn new lessons in his advanced age and also to teach lessons to the younger generation from his experience of life. For doing this, he has to learn one lesson for himself, viz., not to close his mind when he begins to grow old but to keep it elastic enough to understand and accommodate himself, as far as possible, to the new ways of life. That can be done if he keeps a sustained interest in life and does not lose the receptivity of his mind.

Wisdom comes with experi-

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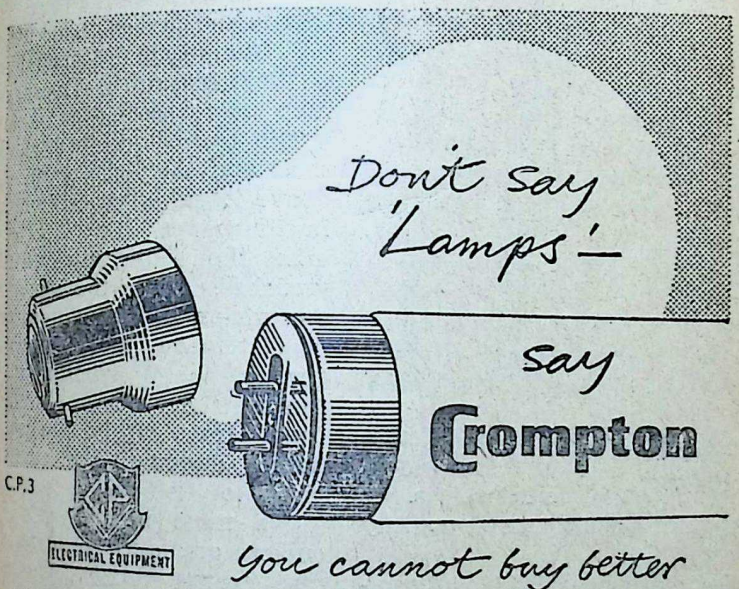
since but opinions formed from previous experience require also to be adjusted from time to time and tested by new experience. It is not always desirable to drift with the current if one can swim against it. But it becomes sometimes necessary to unlearn the old and learn new lessons, if one is not merely to exist in his old age but also to live as a useful member of society. That gives a new interest in life and relieves the dull monotony of old age. It may also lead to longer life. This lesson I would like to pass on, for whatever it is worth, to old people for their benefit which they may try along with their vitamin pills.

These are some of the important lessons of life which I have learnt but the most important and, indeed, the most difficult lesson which I am still in the process of learning is how to strengthen the will power to put into practice what I have learnt. For, unless this supreme lesson is learnt, other lessons merely float on the surface, without going deep down in our minds so as to generate a powerful urge to live as we believe.



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Sri Ramakrishna Upanishad—31

C. Rajagopalachari

Kamala's Mirror

"MOTHER," said Kamala, "The mirror you gave me is useless. It does not clearly reflect my face."

The mother said, "No, Kamala. There is nothing wrong with the mirror. It is covered with dust now. You have to clean it. That is all." She then wiped the mirror with a piece of cloth and gave it to her child.

Kamala looked into the mirror and was delighted to see her face beautifully reflected in it.

This is the secret of seeing God in meditation. If you keep your heart pure you will see God. If your heart is fouled by greed or lust, you will not see God. Sri Ramakrishna was able to see the Devi face to face because his heart was pure. And this is the lesson of his life for us. Our hearts are like mirrors. If they are pure and clean, they help us to see God.

The trees and shrubs near a tank and the light of the sky above it are all clearly reflected in its water. But if a breeze stirs the water, the reflection vanishes. It is the same with our vision of God. If there is no dirt in our heart and no anger or hatred agitating it, we can see the vision of God in our own hearts. If lust, anger and hatred dominate the heart, the vision of God will fade away.

We must progressively accustom ourselves to doing without many things. We must firmly control our desires for things big or small. Common-

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sense will help us here. It will enable us to avoid useless and vain talk and learn true detachment.

When we have brought our mind to this state, God's form will be reflected in it as in clear calm water. The world of desires and attachments is a bottomless pit. If a child peeps into a very deep well, we would say to it, "Do not stand there; do not peep into it. Stand away from it." Life is full of unknown perils. If we fall into them, we are lost indeed.

Greed and anger are not easily got rid of. If we cannot quite get rid of them, we must turn them in a direction where they will not be so mischievous. Lust after God. Turn your desires and power into the quest for God. Turn even your anger toward God! Show your impatience with Him for not giving you His *darshan*. When you feel anger against fellowmen, direct it towards God! So spoke the Paramahamsa. This is the way to purge and purify our *svabhava*.

* * *

We tame wild animals. We bring under control even an elephant and make it obey us. Our mind too can be tamed and controlled, if we make the effort. Do not let your mind wander uncontrolled in the wilderness. Worthless ideas abound like trees in a jungle. Allowed to feed on them, the mind will become a wild elephant. Then it will become uncontrollable. Wisdom is the *ankusa* with which we can bring the mind under control.

Attachments and desires should be steadily given up. If they are allowed to grow, wisdom will perish. An overgrowth of weeds will kill any plant. If the weeds are removed, the plant will flourish. An overgrowth of desires and attachments will choke the tender plant of wisdom.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.] [*To be continued*]

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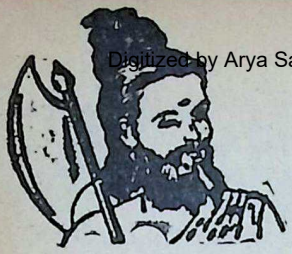

Bhagawan Parashurama

PART IV: ON THE BANKS OF THE NARMADA

• K. M. Munshi •

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.

We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama but later falls for him. Arjuna starts suspecting Mriga. Rama finds himself among the Aghoris. Loma tries to join him.

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10. MRIGA becomes a BHRIGU

IN the land of the Aghoris, Rama's fearless behaviour evoked admiration, and he was allowed to live on the promise that he would not leave the forest without Daddanath's permission.

With concentrated purpose, he turned to improving the lot of these filthy but curiously simple-hearted and likable people. He taught them the art of the Atharvan Rishis for the cure of ailments. He also instilled into them some sense of cleanliness and order. Daddanath grew so fond of him that he adopted him as a son and taught him the Aghori arts in which he was skilled. But one thing Rama would not do. He would not feed the crocodiles, make friends with them and ride them in the river as Daddanath was accustomed to do.

Marriage among the Aghoris was a transient affair. However, Rama declined to accept a wife. He had a wife, he said, who was his very self and, to the amazement of the Aghoris, he declined to marry the highest born maiden in that forest.

One day, however, to the surprise of the Aghoris, Daddanath himself came as usual on a fast-moving crocodile, but with a girl in his arms. He handed her over to Rama, and thus was Loma united to her lord.

Some time later Rama and Loma left the land of the Aghoris with Daddanath's blessings. Arjuna had now decreed the death of every Yadava and Bhrigu and had gathered a large army to pursue Bhadrashrenya and the Yadavas who were waiting in the forests of the river Mahi. Rama, therefore, decided to join his friends and lead them across the trackless forests and deserts of what is now known as Rajputana, to the safety of Aryavarta.

On the way, however, he stopped at Mahishmati, where Mriga met him on the outskirts of the city in a small house which she maintained as a private retreat.

Mriga was now a tired woman. Rama's contact had given a sense of nobility and purity and she was unhappy with the life she was leading. Arjuna was getting more unsteady, more brutal, more reckless every day and she wanted to meet her saviour for the last time.

Rama invited her to come with him to Aryavarta, but the proud Mriga declined to do so when they met. Sadly she shook her head.

'Gurudeva, I cannot leave Arjuna,' she said. 'Wicked, ungrateful, cruel as he is, he is still woven into my life. I have never known parents. Far back as my memory goes, I have been the victim of men's lust. Old

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men, middle-aged men, young men, even boys have consumed themselves like moths in the fire of passion that is me. But I am not a harlot. Where I give, I give all. I may be stifled but, like a creeper, I cling closely; I do not like to get away.'

Rama looked at her affectionately. 'I have given everything to Arjuna of the Thousand Arms since he was fifteen,' Mriga continued. 'I have given him my youth, my fire, my strength. For him I have practised statecraft and either killed his enemies or caused them to be killed. He has often thrashed me. Twice he tried to poison me. It would have been easy for me to have killed him; it is so even to-day. However, his irresponsible temper, his brutal, cruel look, his every muscle are a part of my life. Without him, I am like one dead. I have been the mistress of many, but only for momentary pleasure. Now, to be his mistress is everything to me. How can I leave him?'

Rama invited her to come with him and live in his father's *ashrama.*

'No, no, no,' she cried, 'I will not come. I have no strength left. To come with you requires youth and dreams. Lord, forgive me. When I lose myself in a world of fancy, I see you as my lover. But, oh Gods, I have no courage left.'

Rama still pressed her to come. 'Mriga, listen to me. That way you will escape from this living hell.'

'Tempt me not,' she replied. 'My God, I am not a fool. I lose myself when lost in love, but I am not blind. Once I had dreamt of seeing fresh and resplendent dreams in your company, to make even you see things which you had never seen before. I wanted to melt your stony detachment in my flaming passion. But you are pure as the rising Sun. I am filth; I emit stench...'

'I am still beautiful,' she continued. 'My throat, my limbs are still shapely like those of a young maid. My attraction is still undimmed. But stormy sensuality has made me lifeless. You have been pleased to look upon me as an elder sister. But I know, I cannot be an elder sister. I shall soon grow old. I could then manage your *ashrama,* bring up your children, and serve the Bhrigus. But, my Lord,' she continued with tears in her eyes, 'I am not meant for such stale dignity. If I can never be the queen of a god-like man such as you, there is no place in your world for me, and there is no place in my life for illusions. Here I grew, and here I must wither.'

Rama saw that Mriga was right. He, therefore, prepared to bid her farewell. She asked but one boon: when she died she

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should go to the world of Rama's ancestors which he would join in due course.

Rama immediately saw that this woman, once a wanton, had been saved. Before the sacred fire and by means of the rituals of his ancestors, he, therefore, adopted her as a daughter of the proud Bhrigu warrior-priests and enjoined upon her their privileges: 'Death to those who follow *adharma*.'

With a breaking heart, Mriga bade goodbye to Rama and faced Arjuna at night. Fascinated by her beauty, he came to her as usual. She repulsed him.

'I am a daughter of the Bhrigus, adopted by Rama of the Battle-Axe,' she cried.

Arjuna tried to take her in his arms. With the name of Rama upon her lips, she killed herself.

[*End of Part IV*].

[IN THE NEXT ISSUE: PART V—BACK IN ARYAVARTA]

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the COMMONWEALTH as I understand it

Lord Altrincham

WHILE I was visiting India last December—my first glimpse of the country, and a thrilling one—I was interested among other things to observe Indian attitudes towards the Commonwealth. Frankly, this is what I found: a few people who understand what the new Commonwealth means, and the rest—i.e. the vast majority—either unaware of its existence or totally misunderstanding its nature. The same would be true of this country (England)—except that the number of those who have grasped the significance of the modern Commonwealth is probably smaller here (in England) than in India.

Why this failure to respond to a revolutionary idea? So far as India is concerned I think the answer is that most people have not yet realised how revolutionary it is. They feel instinctively that the Commonwealth is just a continuation of the British Empire by other means and with a different terminology, whereas in fact the Commonwealth is something entirely new. In its present form it was in fact, invented by India, when she decided to become a republic while remaining within the Commonwealth. This highly original and ingenious formula owed much, I believe, to the fertile mind of Krishna Menon and it deserves to rank with the Durham Report and the Statute of Westminster as one of the

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great landmarks in Commonwealth history. If every Indian were aware of this I am sure there would be no uneasiness about belonging to the Commonwealth; but unfortunately many Indians to whom I spoke seemed to have a different view of the matter—or no view at all.

India is, of course, numerically by far the largest nation in the Commonwealth; her population exceeds that of all the other countries put together. It follows, therefore, that she must play a vital part in the future development of the Commonwealth. Admittedly she has enormous internal economic problems to solve, and until they are solved she will be in need of outside help. But I would never say 'dependent on' outside help, because India will never surrender her independence. If aid is offered to her with strategic or political strings she would rather not have it. She will never accept the status of a satellite—either of Russia or of America. Her economic weakness will thus be no barrier to her influence as a free nation within the Commonwealth.

At the same time it should serve as a challenge and reproach to her more affluent partners. When people tell me that this country (England) cannot afford to help India I find it hard to be patient. How dare they speak like this?—but then I remember that most of them have not seen India. They cannot visualise the contrast between conditions here and in India. They are nervous of a slump in the U.K., little realising that even a very bad slump here would leave us with a standard of living that most Indians would envy. It is true that we cannot, with our many commitments—and with our special duty, as sterling banker, to keep our own economy in good shape—provide all the aid that India needs, or anything like it; the Americans must provide the larger share. But we must prepare ourselves, for the immediate future, to forgo improvements in our own standard of living while we devote ourselves to capital investment at home and overseas, and to any other forms of help that we can give to our friends in need. There must indeed be expansion, but it must not consist in producing and consuming for the short-term benefit of the present generation in Britain. We must expand our economy for the benefit of future generations and of other communities less fortunate and privileged than our own. This, as I understand it, is what the word Commonwealth means.

What of the institutional framework? This is naturally less important than the spirit which unites Commonwealth

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members, but it should not on that account be neglected. India has recently acted as host to the Commonwealth Parliamentary Conference and I hope myself that the next meeting of Commonwealth Prime Ministers will take place in New Delhi. Certainly it must not be held in London again for some years to come. Britain is an equal partner in the new Commonwealth; she is not, as some people still persist in thinking, the 'centre' of the Commonwealth. The principle of equality must be clearly demonstrated in the behaviour of those who are concerned in Commonwealth affairs.

This applies with particular force to the Head of the Commonwealth and her family, because they have a unique opportunity to catch the imaginations of ordinary people and to make what may still be only a bright idea in the minds of statesmen a living reality for the masses.

Indeed, when the Queen goes to India, as she must be longing to do, I am sure she will be anxious to stress the difference between her relationship with the Indian people and that of her predecessors. She will want to go simply, without fuss—not ostentatiously, in the grand manner. Her aim will be to enter into the lives of the people and to understand them, so that she will be the better able to serve them. Meanwhile I should hope that she is making arrangements for her children to learn Hindi (and as many other major languages of the Commonwealth as they can manage to pick up). They would thus be equipping themselves for the work which they will have to do in later life.

I cannot finish this article without paying my humble tribute to the finest man that the Commonwealth has yet produced—Mahatma Gandhi, who has been in all our minds on the tenth anniversary of his assassination. Frank Moraes has described him as the greatest Indian since Lord Buddha and I see no reason to question this judgment. But he was more than an Indian: he comprised within his character the best of Eastern and Western faith, morals and civilisation. In his perfect tolerance and his belief in the value of all human beings he is the leader whom all Commonwealth enthusiasts must strive to follow.

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"Tagore's poetry is India. It is the soul of a people, not merely the emotion of a man; a systematic view of life, not merely a poetic mood; a culture not merely a tune."

—Ramsay Macdonald.

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B. J. Competition—3

DRAUPADI

B. R. Srinivasa Rao

THE impact of Aryan civilisation on human culture is a thing beyond human conception but within human comprehension. When one meditates on such a growth, it dawns upon one's mind that at the root of such dynamic growth there was that Aryan woman who stood unfettered and free from any social prejudices and taboos. It was she who moulded the thoughts and actions of men. No thought was conceived without the feminine touch. For every heroic action the woman was an inspiration and an instrument. Every function was sanctified only by the magic touch of the woman. The centre of Aryan history was woman. So the Aryans sang "यत्र रमन्ति नार्यः तत्र देवताः". Our Vedas, Epics and Puranas are full of women who by virtue of their strength of character and intellect tower over the ranks of men who are held in high esteem. They were great characters in its strict sense.

The Puranic Woman Character I admire most

PRIZE-WINNING STORY—3

Our great Epics are dominated by two such great characters. One is Sita of *Ramayana* and the other is Draupadi of *Mahabharata*. The former is worshipped as the incarnation of Lakshmi, the consort of Lord Vishnu. That conception has robbed much glamour of that glorious character. Yet she is far superior to any other character that walks in the path of Rama. Sri Rama Himself looks small before her. Yet she cannot capture the imagination of a modern man. She is a spectacle just like the Taj which we can admire from a distance but would not dare to dwell in.

The *Mahabharata* is a unique

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document of many heroes. Sri Krishna cannot be called the hero even though He is the architect of the *Mahabharata*, because He is God. The *Mahabharata* is an epic without one hero; but the same cannot be said about the heroine. Draupadi stands supreme as the heroine of *Mahabharata*. Where Sita is too angelic, Draupadi is too human. She suffers all humiliations of a woman and triumphs over them.

Draupadi is not only an epic heroine but also the symbol of a woman, universal in its concept but Indian in its execution. In her we see a saga of womanhood. So she appeals to our imagination. Coming to her story, we see her first as a bride standing beside her father Drupada. She is prepared to marry the man who shows his strength, as well as skill, by breaking the 'Matsya Yantra'. Arjuna, in the guise of a Brahmin breaks the Matsya Yantra and wins Draupadi. She joyfully weds Arjuna. He is her lover. Her destiny decides otherwise. Kunti decides that she should marry all the five brothers, the Pancha-Pandavas. It is decreed that she has to play a great part by being the common wife of the five Pandavas of varied temperament and different character. It is indeed a difficult role beyond human comprehension. Thenceforward she becomes the child of Destiny. Our sympathies are drawn out whenever Draupadi suffers from the tyranny of man, but she never succumbs to it. Her undaunted spirit stands supreme in all her miseries. Her long life is one continuous struggle against man in his various domain. She is a challenge against the supremacy of man. Unlike Sita, she never stoops to conquer. She is a great contrast against her counterpart of *Ramayana*. Yet she draws all the applauds. She is one of the Pancha-Kanyas[1] whose very name washes us of our sinful thoughts.

The *Mahabharata* depicts man in all his weaknesses. Even the greatest Dharma Raja is the victim of the gambling mania. Even he cannot completely conquer his hatred of his cousins. But the woman as depicted by Draupadi is quite different; she, part and parcel of such men, stands above them. She chastises them to action. She treats them with contempt whenever they fall short of their duties, particularly her husbands, who shamefully fail her many times, have to look to her for support and guidance.

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1 अहल्या द्रौपदी सीता
तारा मंदोदरी तथा।
पञ्चकन्याः स्मरेन्नित्यं
महापातकनाशिनीं॥

'Daily meditation on these five chaste women—Ahalya, Draupadi Sita, Tara and Mandodari—absolves one of even the worst of sins.'

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The worst betrayal of Draupadi is when Dharma Raja offers her as a pledge in his gamble with his cousin Duryodhana. He loses her. Here we are asked to witness the most deplorable chapter in *Mahabharata*. The shame of man is very well exposed. Duryodhana bids his brother Dussasana to bring Draupadi to the court. Dussasana goes to Draupadi and commands her to obey the will of his brother who is not only the monarch but also the winner of his own sister-in-law. Draupadi remonstrates on two grounds. She is not well; besides, Duryodhana cannot claim her as Dharma Raja loses her after losing himself. No logic or no compassion holds good with that vicious prince. He is adamant. He holds Draupadi's plaited hair and drags her in the open street. Even Gods close their eyes not to witness such a spectacle full of shame and pathos. Here fails her undaunted spirit: she wails loudly. It is a cry in the wilderness. She is hauled before Duryodhana's court. Her five husbands would not dare to look at her. The elders like Bhishma and Drona bend their heads with shame. Duryodhana slaps his thighs inviting Draupadi to adorn his lap. He glories in his own degradation.

With her dishevelled hair, crouched under the burden of shame, she stands before Duryodhana imploring the protection of her impotent husbands and the blind elders. Even Bhima and Arjuna are cowed in the presence of Dharma Raja. Draupadi appeals to them in vain. Her tears turn to wrath. She ridicules her husbands for their impotency. She pays no heed to Duryodhana's taunts. She stands there proud and unconquered. Duryodhana, condemned by his own excesses, with a shameless arrogance orders his brother to disrobe his sister-in-law who is like a mother to him. Not only the court but whole Bharata has to weep on this occasion. Draupadi stands there unprotected and exposed to the tyranny and lust of her own kinsmen. Dussasana holds the end of her sari and gives a hard pull. Draupadi is no longer a queen, but an ordinary woman at the mercy of her rulers and conquerers. She ultimately surrenders herself to God, and with all her heart cries "Krishna", her favourite lord.

She is a great devotee of the Lord Krishna. She has great conviction in her devotion to the Lord and indeed her justifiable diffidence in the protection of her five husbands, though they are great warriors and kings. There is no cowardice in her surrender to the Lord as she never bewails, as Cardinal Wolsey bewails: "Had I served God half as much as I serv-

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ed my king, he would not have forsaken me at this hour." She indeed serves her husbands in the spirit of service. She has not sacrificed her love of God in the service of her husbands. So Lord Krishna as a *Bhakta-Paradhina* comes to her rescue. As Dussasana pulls at her sari, it multiplies of its own accord until this wicked prince falls exhausted. The court is saved of that utter shamelessness. The woman triumphs putting all men into shame.

The shame of men does not end there. It sows the seed of immense hatred which ultimately results in a great conflagration, a bloody battle between the cousins. Draupadi in her wrath cursed Duryodhana to be killed by being struck on his thigh even as he slapped his thigh in inviting her to sit on it, and she took a terrible vow that she would not tie her hair until Dussasana was killed and his blood and bones serving the purposes of her toilet. A chill of horror runs through one's spine but one should not forget that what Draupadi had to endure at the hands of these merciless savages, whose action is a mockery to the Aryan culture. The curse is a natural consequence of an unnatural phenomenon. Out of this ordeal Draupadi emerges just like a well-cut diamond.

Draupadi, thenceforward, is the pivot about which all further events in the Mahabharata revolve. She, as a dutiful wife, accompanies her husbands to the forest. She is born a princess and groomed to be a great queen. Here again Destiny drives her to the forest even before her enjoying the princely life. She smiles at her Destiny. She calmly settles down to the forest-life, keeping house for her five husbands. She is a model housewife. Her sole purpose now is to keep her husbands in comfort and to feed them with nice food. As a princess she may not be a competent cook. So she prays to Sun-god and by her ardent devotion gets *Akshaya-patra* which is an automatic cooker, maybe sunfed. We see a miraculous metamorphosis in Draupadi. From a turbulent warrior-woman she is transformed into a docile, kind and courteous housewife looking after her husbands and other guests with meticulous care. Even in such peaceful atmosphere troubles invade. Destiny refuses to be vanquished by her sweet smiles. It decides to further embitter her to prepare her for the climax of the battle of Kurukshetra. The greatness of Draupadi lies in how magnificently she overcomes these troubles with laurels of victory and lasting fame.

In the forest we come across the episode of 'Durvasa-Athitya.' Sage Durvasa, known for his

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quick temper, is bound by Duryodhana to an unpleasant undertaking of visiting Dharma Raja as an *Abhyagata*, after the Pandavas and Draupadi had partaken of their food from *Akshaya-patra* which ceases to act after Draupadi takes her food. Events take a dramatic turn. Durvasa, with his thousands of disciples, approaches Dharma Raja as his guest. Dharma Raja's hospitality is put to an acid test. He instinctively requests them to stay for dinner and meanwhile to have their bath in the nearby river. They proceed towards the river. Now Dharma Raja turns to his queen to save him from the predicament. Draupadi, as a dutiful housewife, shares his responsibility, but she cannot appeal to the *Akshaya-patra* as it has already served that day's quota. Her only hope is her Lord Krishna.

She is conscious of the wrath of Durvasa and the helplessness of her husbands. She folds her hands and prays with all her heart and soul. Throughout *Mahabharata* we know no character whose devotion to Lord Krishna is so boundless. It is indeed a pleasing sight whenever Draupadi prays to Krishna in a mood of complete surrender with a touch of deep pathos. Yet, that devotion is not a passive surrender to God born out of idle inactivity but it is born of some great action to serve a great purpose.

Naturally Lord Krishna rushes to her aid. Draupadi washes His feet with tears of joy and sorrow. He consoles her with sweet words. She forgets all her worries in the presence of her beloved God. She has conquered God by her love unmatched and unsurpassed. Krishna cajoles her that He is hungry. He coaxes her to search *Akshaya-patra* for food by chance left over. She comes upon a particle of rice in it and humbly offers it to God. He takes it and beams with divine satisfaction. Lo! Durvasa and his disciples immediately feel satiated. Their stomachs are so heavy that they are unable to move. The heart of Mahabharata throbs; Draupadi has won a spiritual battle. Duryodhana's machinations fail before the spirit of Draupadi which stands guard over her husbands just as the Yogadanda of Vasishta which swallowed all the arrows of Kaushika.

After these events at the forest, Sage Vyasa prepares the ground for the great battle of Kurukshetra. The personality of Draupadi is vital for that great event which is not only a battle between the cousins but also a battle between Dharma and Adharma. Draupadi is prominently seen when the Pandavas suffer *Agnatavasa* at Viratanagar. She decides to bide her time of one year as a maid-in-

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waiting to Sudeshne, the queen of Virata. She styles herself as Sairendhri, the wife of some Gandharva. Fate seems to conspire in making Draupadi a target of further misfortunes as though to test her iron will.

Prince Keechaka, brother of Sudeshne, is enamoured of Sairendhri's beauty and charm. He persuades his sister to send Sairendhri to his apartment. Sudeshne is blind to Keechaka's manoeuvres because of her extreme affection for him. So Sairendhri unwillingly obeys her mistress and carries wine to the wicked prince whose passion is kindled with fresh vigour. Sairendhri, with all tact and cunning of a down-to-earth girl, promises to visit Keechaka that night at Vyayamashala. The tact and presence of mind that Draupadi exhibits here is a thing to be commended. Her instinct and purity of mind and soul guide her on the right path. There is no time to waste. Her mind works like quicksilver. Deep in the night, she rushes into the palace-kitchen where Bheema, her favourite husband, is working as a cook under the name Valala. He is fast asleep. Naturally Draupadi is furious; she pulls hard at Bheema all the while shouting "उत्तिष्ठं उत्तिष्ठ वृकोदर". She assumes the role of an Amazon only to rouse Bheema to action. How cleverly she practises all her ruses to goad Bheema to accomplish her will, shows Draupadi in a complex character. Yet she is a great Sati. The inevitable follows. Keechaka is killed by Bheema. Even the king is happy about the death of his brother-in-law. Draupadi is indeed an instrument of the death of Keechaka, but his misplaced lust brought him his destruction. Draupadi outmanoeuvred Keechaka in his game of passion and showed him his correct place. Draupadi's victory is a victory of the oppressed over the tyrant.

The scene is set for the finale. Events move with dramatic rapidity. Draupadi is not swept away by these whirlwind events. Nevertheless, it is she who pulls the strings and guides the events to move in perfect unison to achieve her objective of destroying Duryodhana and Dussasana. Even when Lord Krishna moves to Hastinapura as a messenger of peace, Draupadi secretly confides to him her cherished wish for the end of her wicked cousins. Krishna smilingly pats her back and assures her that his diplomatic mission would end in a great fiasco. It fails. Draupadi secures another diplomatic victory and ultimately prepares the ground for the great battle.

The battle is fought for twenty-one days. Many great heroes die. Draupadi suffers many a personal loss. Her spi

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it does not waver under the burden of this sorrow. To the end she thwarts all the approaches to peace. She goads her husbands, especially Bheema and Arjuna, to fight. She cajoles Lord Krishna to yield to her. She ties her knot of hair only when Dussasana is killed by Bheema. His blood is her perfumed-oil and his intestines the garland of flowers that adorn her plait of hair. Following her curse, Duryodhana is struck by Bheema and he falls with his thigh broken to pieces. So the battle of Kurukshetra ends, but the sorrow of Draupadi does not end. The Pandavas become worthy conquerors but at the cost of all their kinsmen.

Besides it is a great loss to Draupadi when her sons, the Upapandavas, are mercilessly killed by Aswathama. This is indeed the biggest blow for that great character. It is a fitting test to break any iron will. Yet Draupadi's spirit is undaunted. Her faith in Lord Krishna never wavers. She is a creative force unmindful of all these destructions, however personal they are. In the larger interest of upholding Dharma, she endures all the miseries with detached calm and serenity, emulating the example of Lord Krishna's teachings in *Bhagavat Gita:*

सुखे दुःखे समे कृत्वा लाभा लाभौ जयाजयौ।
ततो युद्धाव युज्यस्वा नैवं पापमवापस्यसी ॥

B. J. Competition—4

Great Moments in Indian History

(1) Original contributions are invited from readers of 'Bhavan's Journal' on "Great Moments in Indian History."

(2) Only one Moment can be written upon by each contributor.

(3) In judging the entries the main criterion will be the ability to dramatise the situation bringing out the best in it within limits of historical facts or credence.

(4) The Moment may not necessarily be of all-India character. It may belong to a province, town or even village, supported by historical evidence or widely current legends but must have a bearing on Indian history.

(5) The length of the article should be about 2,000 words.

(6) The article should be neatly typed on one side of the paper and contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(7) Entries should be marked "Great Moments in Indian History" and the last date for receiving them is June 29. 1958.

(8) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the panel of judges appointed by the Bharatiya Vidva Bhavan whose decision shall be final.

(9) Prize-winning articles will be published in the 'Bhavan's Journal.'

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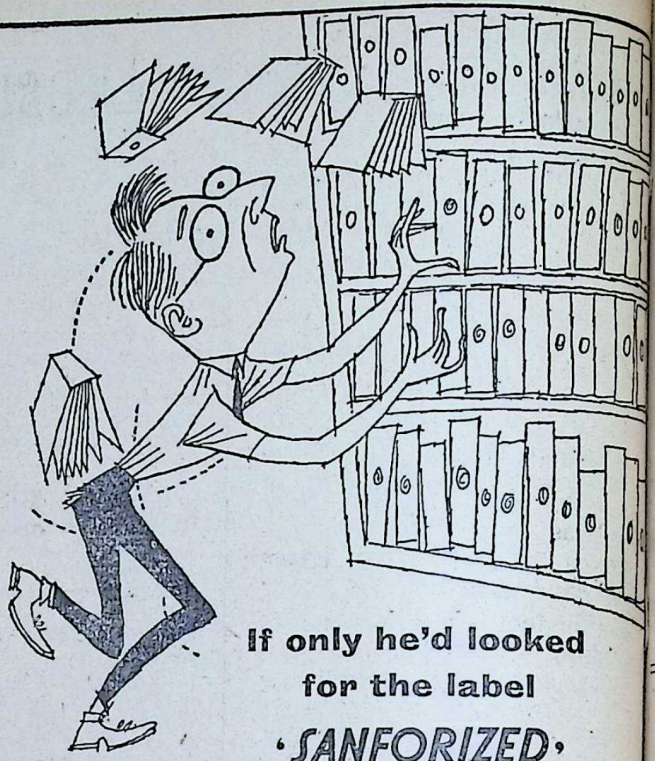

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

(क्रीडान्ते उपविश्य)
krīḍānte upaviśya
at play's end sitting down
(Sitting down at the end of play).

तृतीयो बालकः— सखे। गच्छामि गृहम्।
tṛtīyo bālakaḥ— Sakhe! gacchāmi gṛham|
third boy— Friend! I go home.

मातृचरणवन्दनं कृत्वा कार्यारम्भं करिष्यामि।
Mātṛ-caraṇa-vandanaṁ kṛtvā kāryārambhaṁ kariṣyāmi|
Mother-feet-salutation doing work-beginning I shall do.
= Friend, I go home. I shall begin my work after saluting my mother's feet.

अथ उच्यते।
Atha uchyate|
For, it is said.
= For, it is said.

गुरूणां चैव सर्वेषां माता परमको गुरुः।
gurūṇāṁ caiva sarveṣāṁ mātā paramako guruḥ|
of teachers and of all mother highest teacher.

माता गुरुतरा भूमेः खात् पितोच्चतरस्तथा॥
mātā gurutarā bhūmeḥ khāt pitoccatarastathā||
mother weightier than earth; than the sky, father higher so.
= Of all teachers, mother is the highest guru (teacher or one to be revered). Mother is weightier than the earth, and father higher than the heavens.

[To be continued]

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Immortal India—97. **J. H. DAVE**

MAHANADI

MAHANADI means the great river. It starts from near the village of Sihawa, which is situated in the south-east of the Raipur district. Its location is fixed at 20°-90′ North and 81°-58′ East. According to *Brahmandapurana* it starts from the Pariyatra mount. Another tradition says that from the plateau of Amarakantaka three rivers are starting; one is Narmada which flows in the west through Gujarat and meeting the Arabian Sea; the other is the Mahanadi flowing through Utkala or Orissa and meeting the Bay of Bengal and the third is river Sona or Sonabhadra, which after a flow of about 500 miles meets river Ganga near Patna.

The Mahanadi starting from the Madhya Pradesh flows further through Orissa and has a total course of about 533 miles. Its catchment area is estimated at about 51,000 square miles. A greater part of this river flows through the hills of Orissa and then it comes to the narrow coastal plain near Naraj. On observation it has been found that this river in times of flood has its maximum discharge near its mouth of about two million cubic feet a second. It is estimated to be as great or even greater than River Ganges; but this discharge comes down to only 1125 cubic feet a second during dry weather. For about eight months in a year this river moves like a narrow stream moving in sands.

The river rises from a small pool near Sihawa and turns to the north. It then passes through the district of Raipur. At Seorinarayan it meets river Seonath; thereafter the river flows in the east and passes through the district of Bilaspur. Here it meets two other tributaries namely Jonk and Hasdo. It flows further through the Sambalpur district. Here it meets the Eeb, the Ong, and the Tel. The river becomes fairly big at this place. It is estimated that in times of flood, its width is more than one mile. After Sambalpur the river has to force her way through ridges. After reaching Dholpur the river flows further and pierces the eastern *ghats* by a gorge 40 miles in length. About 7 miles west of Cuttack the river pours down

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...n the Orissa delta. Here it ...mes from between two hills. ... crosses the Cuttack district ...rom west to east. Here it is ...ivided into numerous branches. The river ultimately falls into the Bay of Bengal through several channels. The place where ... meets the sea is called the ...alse Point. It is situated in ...-18' North and 83°-48' East. After entering the Cuttack district the Mahanadi puts forth a large stream called Katjuri which in its turn is divided into two streams. One of them is the southern stream called Koyakhai and it passes through the Puri district. Katjuri also throws out two branches known as the Great Devi and the Little Devi. Ultimately Katjuri meets the Bay of Bengal where it is called Kotdar. About ten miles from Cuttack starts the Paika branch of the Mahanadi. Ultimately after rejoining and separating from the parent river it finally meets the Mahanadi. The branch Virupa separates from the Mahanadi opposite the town of Cuttack. It moves in a north-eastern direction and then joins river Brahmani, ultimately meeting the Bay of Bengal.

Another branch of Mahanadi is called the Chitartala. It is divided into two streams Chitartala and Nun. The two streams rejoin under the name of Nun and fall into the estuary of the Mahanadi which then enters the Bay of Bengal.

The Mahanadi after collecting the drainage of about 45,000 square miles from the hilly country comes down to the plain a little above Cuttack. Here it forms a delta and from this place it sends out four big branches. The most easterly branch is called the Koyakhai and it supplies water to the Puri district. This Koyakhai divides itself into rivers called Daya and Bhargavi. Daya flows into the Chilka. Bhargavi is divided into a number of small streams and channels. These channels try to force their way into the Bay of Bengal but they are very much obstructed in their effort. They, therefore, form themselves into huge lakes. One is the Sur lake and the other is the Chilka lake.

During the times of the rainy season and the floods, the Orissa rivers carry so much of water that it was found that the branches and canals of the river were hardly adequate to carry and bear the huge volume of water. This has created a large problem for Orissa. In the past large floods have taken human lives and destroyed property. The flood of 1866 A.D. had been vividly described by Hunter. In the district of Puri itself, from out of about 2,500 square miles 275 were submerged from 5 to 45 days. More than 4,12,000 people were driven out of their houses and were caught in the

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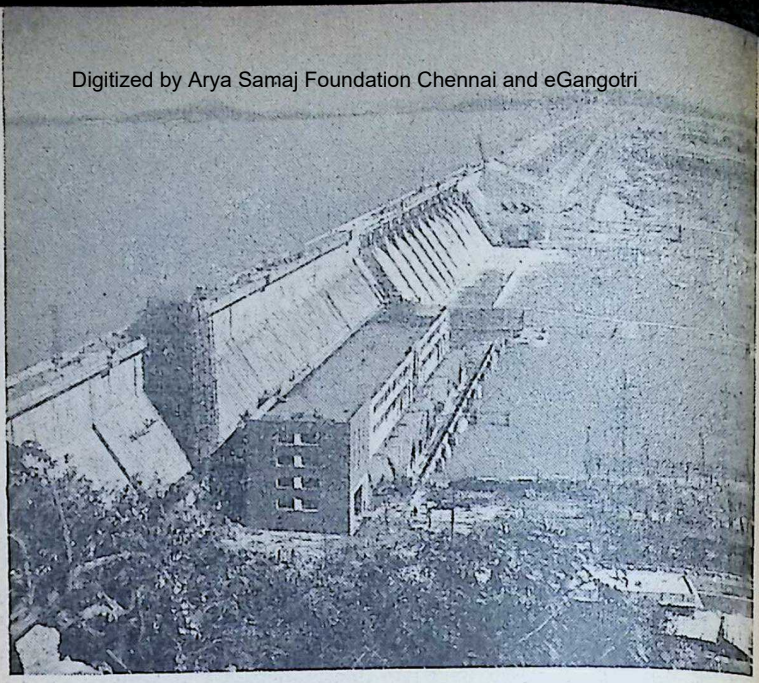

The Hirakud dam

middle of an ocean. Starving colonies of men were perched on bamboos. The lowest money value of the damage done was estimated at £6,43,683. It has been further noted that this was by no means a singular flood and that in the flood in 1855 the inundation was deeper.

In the upper regions of the river the bed is sandy. After entering Sambalpur the river has to pass through several rocks. Before the construction of the railway, Mahanadi was the main outlet for the produce of the Sambalpur district. At the Baramul pass the river winds itself through beautifully wooded hills about 1,500 to 2,500 feet high.

Hunter notes as follows: "In going up the Mahanadi I noticed that each rocky islet, or wooded crag that rose from its banks, was crowned not, as upon the Rhine, by the castle of a noble, but by a temple to some God. Even foreigners feel that they are treading on hallowed ground." "This country is no fit subject for conquest or for schemes of human ambition", exclaimed the victorious General of Akbar in 1580; "It belongs to the Gods and from end to end is one region of pilgrimage." *Orissa*, Volume I: p. 83).

Mahanadi has the estimated average annual flow of 74 mil-

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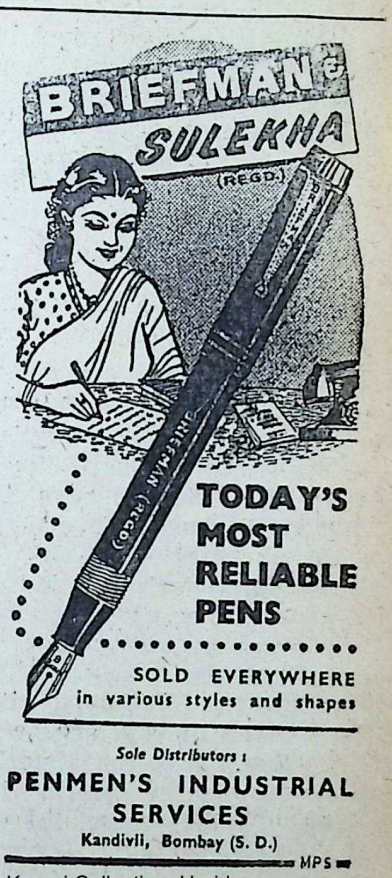
Mon acre feet. Only a small quantity of her waters was utilised for purposes of irrigation in the delta areas. The Hirakud project is the first major development project of this river. This project aims at utilising about 11 million acre feet of the water of this river. The river Mahanadi is described as highly notorious for its floods. The rich and fertile delta was visited by floods for about 39 times since about 1688 A.D. The question of controlling these floods of the river was long troubling the authorities and ultimately in April 1948 A.D. the Hirakud project was put forward.

This is a part of the comprehensive Mahanadi valley project and its aim is to fully harness the Mahanadi. The main features of this project are the construction of a dam and a reservoir at Hirakud which is situated nine miles upstream from the city of Sambalpur. At this place the river flows between hills on either side and the river stream is divided into two parts forming a small island known by the name of Hirakud.

The other aims of the project are to have a network of irrigation canals and construction of power-houses. On 13th January, 1957 the Prime Minister inaugurated the sixteen-mile-long Hirakud dam. It is considered the longest in the world. It creates a lake which is twice in size of the lake created by Tungabhadra. Emphasis is laid on the irrigation and the flood-control aspect of this project. Much work has already been done and when the project is completed it will provide security to a very large part of Orissa from floods and famine. It will irrigate two million acres of land and generate 1,80,000 kilowatts of power.



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QUESTION BOX

ANSWERS by K. M. Munshi

443

Sri G. Jagannathan, Dharmapuri.

Q: *What in your opinion is the most remarkable occasion in* Ramayana *where the kindness and generosity of Sri Rama are revealed?*

A: When Rama was asked by Indra for any boon, Rama asked for a boon to restore the *vanaras* slain in the battlefield to life. He could have asked for any other boon, e.g. to make it convenient and easy for him to meet Bharata or to bestow the boon of Sita living with him for many many years.

444

Sri S. Nageswaran, Madras-6.

Q: *What is the exact implication of the doctrine of Maya?*

A: In Sri Sankaracharya's *Advaita Siddhanta,* Maya plays an important role. Maya is not a negative thing; it is a positive one. It has two powers or *saktis;* one is *Avarana,* i.e. veiling and the second is *Vikshepa* i.e., making a thing to appear as another. It is the material cause of the world i.e. through the association of Maya, Brahman creates the world. This is clear in dream and the rope-serpent. It is called *Anirvachaniya,* i.e. indescribable. It is not *'sat'* existent nor *'asat'* non-existent nor both non-existent and existent. It is something different from all categories.

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Sri K. Siva Reddy, Guntakal.

Q: *Is not idol worship a sin because the qualities of God are 'Sat' 'Chit' 'Ananda' and 'Sarvavyapak'?*

A: God is *'Sat'*—Reality, *'Chit'*—Consciousness, and *'Anand'*—Bliss, and is all-pervading. That is true. But we are full of our ego, we are driven by desire, fear and wrath. How can our little selves, so restricted and distracted become God-conscious without making a beginning with something concrete with which we can establish a personal bond? Try it and you will find that some symbol to begin with is essential. It is not the symbol but the devotion which you are able to concentrate on it that makes its value.

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Our Fortnightly Profile—95

Adnan Menderes

IF Kemal Ataturk was the founder of modern Turkey, Adnan Menderes, the present Turkish Prime Minister who was recently on a brief visit to New Delhi is its builder *par excellence*. Under his stewardship Turkey is no longer labelled the sick-man of Europe. For, within the last eight years, Turkey has developed an almost intoxicated optimism about her future. For the first time in her history she has become a substantial exporter of wheat. The once arid Anatohan plateau has been converted into green fields and busy farmers; the cotton-producing areas of Southern Turkey experience a new prosperity.

Whatever may be said of Menderes—an autocrat, financial dare-devil, NATO and Baghdad Pact enthusiast—his one passion is the remaking of Turkey. Just as in the case of our own Five-Year Plans, people are not wanting who indulge in diatribes against Menderes that he has set his country on the high spirals of inflation. They stigmatise him as spending out of capacity of the nation, in building dams and factories. But on his part, he is so dogged in his pursuit that at every suggestion of retrenchment, he commissions a new project.

Described as an essentially progressive farmer, Menderes developed this individualistic trait from his infancy. Born in 1899 in the Turkish town of Aydin, he was orphaned soon after birth and became heir to a large area of cotton and wheat lands watered by the river Menderes. The measure of his affection to his birth-place is seen in the choice of his surname. First educated at the American College at Izmin, he later went to Ankara University where he graduated in Law. As a young man, he fought in the Turkish War of Liberation when Kemal

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Ataturk drove the last foreign troops out of Turkey.

Instead of practising law, he turned to farming, modernising its methods in his own estates. He was so successful in that experiment that he won a reputation as progressive farmer and in this capacity he first entered politics.

In 1931 he was elected to Turkey's Grand National Assembly at Ataturk's personal order. For 14 years he remained an obscure back-bencher who never got a Committee Chairmanship. But he regularly attended the Parliament going early in the morning and he was often the last to leave at night. Unlike others, Menderes himself has said he was trying to learn how the Government worked from the inside.

It was in 1945 when as the organisational boss of the new 'Democratic' party he toured all over the country promising civil liberties, free enterprise and end economic restrictions that he came to the limelight. In 1950 Adnan Menderes became Premier of Turkey.

Along with his energy and an infectious persuasion—he is a great orator—to get what he wants, goes a colossal memory for detail. Out of bed by 6 a.m. at the latest, he heads off without breakfast on an hour to two-hour hike that invariably includes at least one hill. His workday is a 12 to 19 hour affair, punctuated by impulsive trips into the countryside to inspect one of his projects. So far as it is humanly possible Menderes adamantly refuses to delegate any authority at all, often seeming to try to run the country single-handed.

In appearance, he is a lean edition of Paul Reynaud. Five feet-six and weighing a hundred and fifty-six pounds, he is something of an athlete and is interested in swimming, cycling, football and boxing.

Menderes is married. His better-half Berin, is a handsome well-born Izmir girl who bore him three sons. He speaks English, French and Greek.

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[At the suggestion of several readers we are publishing selected stories only from Katha Sarit Sagara in this section.—Ed.]

7. THE RICH FOOL

THE city of Pravarapura in Kashmir was far famed for its wealth and pleasure seekers. It appeared as though the God of Love fled from the scorching glance of Lord Shiva and directly took refuge in this city.

In that city lived Kalavati, a girl of uncommon beauty, who followed the profession of a courtesan. In her house the God of Love lived in all insolence; herself a daughter of desire, she was a *rasayana* to all those who beheld her; with her youthful figure and matchless beauty she plied a busy trade.

She knew by heart the secrets of her trade which can be summarised in the following words: the successful courtesan never forsakes the allurement of toilet and jewellery; tending her body with great care, she should possess every natural grace and unnatural wile; however arduous the demands made on her time and resources, she must never let others see it, but camouflage it by a silvery smile.

All went well with Kalavati as long as her grandmother was alive; she watched over her like a dragon and never faltered at the counter. And since her death, people began to cheat her and even took away some of her belongings.

It was therefore a great relief to her when her friend Kanka, the barber, brought her a matron who was by far the best one could get.

The matron gave Kalavati further lessons in her trade: "It is not by beauty or high birth that we acquire riches, but by intelligence alone, and that is worth more than a life. Insincerity is our life-blood. The moment you tread the path of truth and compassion, you are doomed. The essence of a harlot's existence lies in its illusion.

"Understand that money is the most important thing in the world and a man of fortune is the Brahma, Vishnu and Shiva rolled into one. The idiot becomes a profound man when he gets the money; friendship of the great, you can command; nobility you can purchase; in short, every advantage of life is dependent upon that factor and hence let us apply ourselves

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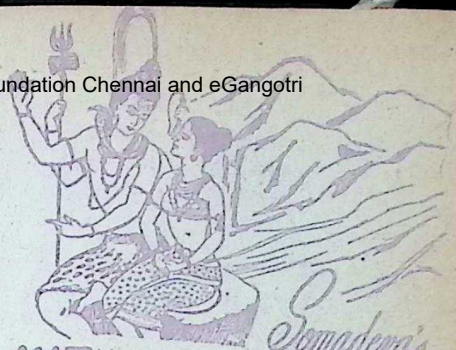

(SELECTIONS)

assiduously to its pursuit, with a single-mindedness of a *yogi*.

"And you must be expeditious in setting about things, for this trade of ours has youth for its mainstay which, you know, is flying like the seasons. Let it not be said that beauty was wasted on you.

"A girl, who is an intoxicant to her lover, who is an ideal of beauty to those who pay for her, who is manna to the wealthy and Kali to those who have played all-out, is the beloved of the gods themselves."

★

With the sunset the garden of Kama in Pravarapura became lively with music and incense. Kalavati made and unmade her hair before the mirror, all the while thinking of her would-be lover and his bags of money. Holding herself visible over the balcony of her house, she offered her attractions to the costliest bidder. Hundreds of pairs of masculine eyes shot amorous glances at her but none of them satisfied either the barber or the matron who stood guard over her. At last one pair had the sheepish look of a silly merchant who doubtless was drunk with Kalavati's beauty. His gorgeous robes and golden ornaments proclaimed his opulence. Kalavati thought she had got her quarry.

She immediately despatched her attendants to rope him in. With his awkward gait and confusing manners, the young merchant impressed her as a child in the art of love and Kalavati became fully satisfied with her choice.

The merchant entered the house of the courtesan followed by a host of parasites who obviously wanted to be remunerated for odd jobs they had done him that evening.

As is the custom, the matron gave seats to all of them and distributed *pan* to them introducing at the same time each to the illustrious visitor. All the time the merchant youngster was smiling and nodding alternately.

When all were gone, Kalavati who had been intoxicating him with her fairy-like appearance, startled him by throwing her arms round him and dragging him into the bedchamber which was tantalisingly decorated and seated herself beside him on the bed. The gallant looked at the exquisite cushions and the lovely canopy dazedly. The lights grew dimmer.

★

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. . . . she offered her attractions to the costliest bidder . . . .

In the morning Kankali—that was the matron's name—inquired of Kalavati how she fared at night. Beyond stating that he was not such a fool as they thought him to be, she convinced her of the firm hold she had over him. The matron smiled approbation and said that the real work for them lay ahead.

She straightway proceeded to the young merchant and greeted him: "You are an extraordinary boy. You have stolen the heart of my little one in a day. Hundreds of kings have been waiting at her feet, but you are the lucky chap. Indeed your union should have been planned in heaven!" she told him. The merchant beamed with pleasure.

"One request I want to make, and that is, you should consent to remain hidden in my house for a day; for I want to spare you from the pests that came in your wake yesterday. Unless I tell them that you have gone away, they will bother you every day. I suppose you won't object to that," she asked him.

"Of course, not. I am really thankful for your suggestion," replied the merchant. "Here is something which you may make use of to defray some expenses." Saying this he untied the corner of his upper cloth and took out some precious gems which he had spirited away from his father's safe.

After protesting feebly, the matron took them in her hands. She then conducted him to a dark, safe place which they reached after negotiating tortuous ways. Bidding him goodbye the hag turned towards the door.

She lost no time in sending word to the crowd of agents that had followed the merchant the other day and as soon as

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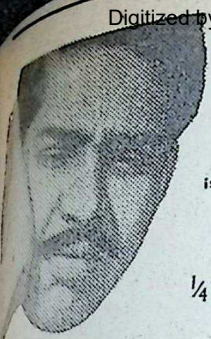

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they were seated she worked herself into a fury and abused them for having introduced a scamp to her daughter the previous night.

"Not only did the rascal manhandle my child but actually bolted away with her jewels! Unless you catch hold of him and restore all the jewels of Kalavati, I am not going to let you sleep", she roared.

The assembly literally trembled, for it was the last thing they had expected. Without another word all of them departed ostensibly to look for the scoundrel. But it must be said in fairness to them, that the shrewd among them were perfectly aware of what the devil was up to, and so they withdrew from the episode with stoic calmness.

Kankali woke up the next day ready to put into effect the next step in her programme. Finishing her breakfast she proceeded to the bazaar to survey the worth of the young merchant's father.

There he sat reclining on a dirty cushion in his shop.

Even though he had amassed a considerable fortune, the older merchant never failed to be present at the shop. Towards his right he kept his safe from which he never took his eyes away. He systematically drove all the beggars who approached his shop with the vehemence of righteousness. Innumerable were the clients who had pledged their valuables with him irretrievably. It was a pitiable sight to see some of them moaning and beating their breast before him in desperation.

The old woman watched the scene from a distance and as soon as the crowd became thin, she approached him smiling broadly. The merchant took her to be one of his clients. Seating herself beside him she said in a whisper:

"Your son got himself into a mess yesterday by joining the company of some undesirables who practically stripped him naked. I took pity upon him and led him to my house where I fed and clothed him. But lo! He stole the heart of my daughter. Now, look. I have plenty of money, house, lands, and jewels. Now that your son has captured the heart of my girl, who will be the future owner of all my wealth? I have decided to place all of them at your disposal even now, for I entirely approve of the alliance and I hope you will agree with me."

The merchant's face slowly thawed into a smile.

The matron continued: "And I have decided to go on a pilgrimage to Banaras shortly and therefore it is but fitting that you should become the custodian of your son's property."

"Excellent, lady, excellent: I am indeed proud to be honoured thus. I shall deem it a sacred duty to look after your pro-

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perty, till you return, as a trust," replied the merchant. "In view of this arrangement I am giving a small party in my house which you must grace with your presence," she entreated.

"Most assuredly, I will. But you must permit me to bear the expenses of the function."

Saying this the merchant took out one and a half rupees and placed it in the hands of the woman. One can imagine the reactions of the old woman.

The merchant was highly elated at the prospect of a sumptuous dinner at so little a cost. In fact he was overjoyed when he arrived, at the exemplary treatment meted out to him. He saw his son having a splendid time with his new-found love. Indeed he felt grateful to him, and he was in a mood to forgive his late depredation on his treasury.

At the dinner the lady was lavish in her attentions to the senior merchant, especially with liquor. In the warmth of drunkenness, he promised to supply her all the provisions of her household free of cost, every day.

In the morning Kankali sent her maid to the old merchant to collect the promised provisions. When the maid returned, even the latter could not resist the temptation of spitting upon the things she brought, for they were so niggardly.

Old Kankali had to devise other methods to get the golden goose. She decided upon one and straightway purchased two boxes of the same shape and in one of them she placed all the valuable jewels of Kalavati and in the other she placed pebbles of the same weight. Hiding them in her apron, she departed to the house of the merchant.

As soon as she was closeted with the merchant she said, "You see, friend, I have decided to leave for Banaras immediately, for that is the wish of God. I have brought you all the valuable jewels of the family locked in this box." She opened the box and showed all the jewels to his greedy eyes and said "and I have decided to leave them all to your care. But I want a lakh of rupees for my expenses which you should give me."

The merchant knew that the jewels were worth several times the money and began to calculate the chances of their ever being redeemed, which struck him as quite remote in the absence of any witness. Indeed he wanted to close the deal before anybody else walked in. The old woman waxed eloquently on the future that lay ahead of the father and son, and with consummate skill transplanted the box that contained the pebbles for the one that contained jewels. The merchant hurried-

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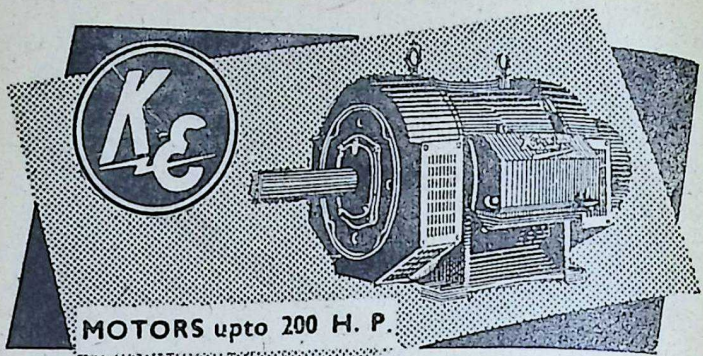

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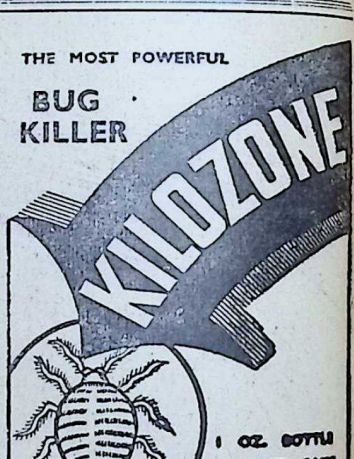

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ly sealed the box in her presence and counted out the money which he gladly gave the hag.

She tucked the money under her arm and reporting to Kalavati that she was unsuccessful in her attempt, she returned to her all the jewels.

Kalavati sought out the chamber where the young merchant lay unseen and seating herself beside him, began:

"My love, I gave myself up to you without reservation at first sight, in the first flush of my love. I now begin to reason out things a little for myself. After all, I am a courtesan, and you are a rich man and any day you can marry and leave me to my grief. But when you come to think of it, is there any real pleasure in a lawful wife? With successive mother-hoods, her youth and beauty soon vanish and she no longer cares to brighten her appearance for the sake of her husband, out of a sense of security. In fact she will try to provoke him by quarrels. Not so with us. We are out of it. If we are slack in our solicitude it is at our peril. Hence my appreciation of your step. But even so, if I am only assured of security I may double my efforts to please you. I make a simple request to you, and that is, you must make out a deed in my favour for a decent sum, and that is about the easiest thing you can do."

Her power of appeal was irresistible. And the young merchant did as he was told.

Kankali would not be satisfied with that. In the morning she went to the apartment of the young merchant and let flow a torrent of tears from her eyes. Pressed for the cause, she said "Women are different from men in this respect: they are changing faster than men. Yesterday they were chirping girls, today they are married women and tomorrow they are mothers of children. The reason why I thought of this is because Kalavati, has apparently missed her monthly period, and I suspect she is pregnant. While it is a matter of joy to us all, it frightens her not a little. If only you could give her the security she needs. And all that you have to do is to write out a deed declaring that all the property that will fall to your share after the death of your father, will go to her and her children. I hope you will have no objections to it."

"Of course, not," replied the young merchant and that very day, the document was written and attested.

From the next day on, Kalavati put away the merchant's son for some reason or other. Today it would be on account of a sacred *puja,* the next day it would be because there was a function at a neighbour's house,

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and the day after it would be because she had an appointment at the king's palace, and so on and so forth. All the time Kalavati was going in search of "fresh grounds and pastures new."

A few days passed in this manner. One fine morning Kankali came running to him and in a greatly agitated voice told "O my son, run for your life, run! Some one was killed here, a rival to you, during a scuffle yesterday, and the police have come after us. Kalavati has already gone to safety. Quick, you fool, cast away all those costly ornaments and dress; put on the garment of a beggar. Will it not be a shame if you are recognised while running? Now, are you ready? This way, the back door is the safest."

The lad never looked back.

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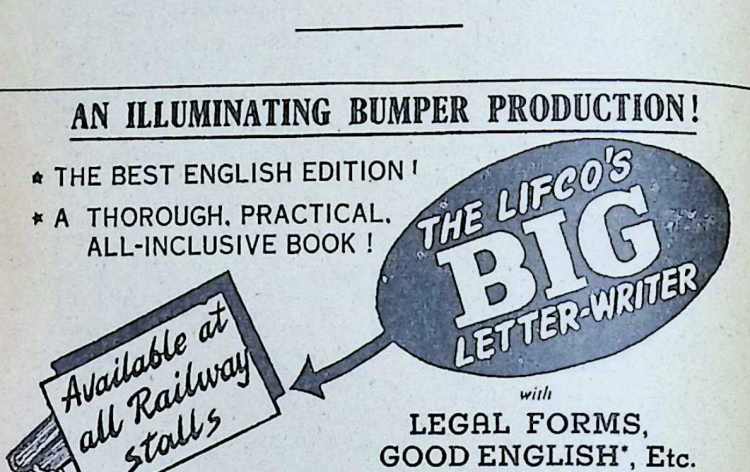

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Bhavan's News

NATUROPATHY COURSE

Inaugurating a 21-day course of 'Nature Cure' at the Bharatiya Vidya Bhavan, in Bombay on May 1, Sri M. S. Kannamwar, Bombay's Minister for Public Health, said that good health was the most sound edifice for building a prosperous nation. No country, could keep its independence in tact if the health condition of its citizen was poor.

The Minister deplored the fast developing hospital mindedness in people and said that hospitals would not solve health problems unless the people gave more importance to preventive methods.

Quoting various health experts, Mr. Kannamwar said that nature played a very important role in curing diseases. The knowledge of Naturopathy, in which the Father of the Nation had great faith, could help people very much in this direction. Because of its cheapness, its growth would be of great assistance in a poor country like India.

He pleaded for the publication of cheap literature concerning 'Nature Cure' and starting a simplified integrated course of Naturopathy.

VEDIC RECITAL

Pandit Reva Shankar Shastri of Saurashtra, the well-known Sama Vedin of Gujarat, gave a recital of various Samans on Wednesday, the 30th April at the Gita Mandir of the Bharatiya Vidya Bhavan before a distinguished gathering.

Shri J. H. Dave, Hon-Director of the Bhavan, presided. He introduced the learned Pandit to the audience and requested him to recite some important Samans. The lecturer gave a short explanation of the Vedas in general and Sama Veda in particular and demonstrated the Sama Gana according to the Shastric method.

He was the recipient of the golden anklet presented by H.H. Sri Sankaracharya of Kamakoti Peetam a few months back at Madras.

Acharya T. A. V. Dikshitar thanked the Pandit for having kindly consented to give the recital.

Sri C. A. Muchhala

SRI MUCHHALA'S GIFT

Sri Chandabhai Amiruddin Muchhala has added to the many acts of service he has rendered to the Bharatiya Vidya Bhavan by his gift of over five hundred books to the Bhavan's Library. Several of the books are out of print and very valuable. Included among this rare collection are a Burmese and a Chinese dictionary.

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Sri Muchhala has participated in the various phases of the freedom struggle and has undergone imprisonment. He has had the unique fortune of having come in contact with the makers of modern India like Gandhiji, Sardar Vallabhbhai Patel, President Vithalbhai Patel, Dr. M. A. Ansari, Deshabandhu Chittaranjan Das, Maulana Mahomed Ali, Maulana Abul Kalam Azad and Pandit Jawaharlal Nehru. Sri Muchhala is one of the few surviving people who sat at the feet of Dadabhoy Naoroji and imbibed from the Grand Old Man his distilled love of the country.

It is in his love and appreciation of art that he excels. Nothing of beauty, be it painting, sculpture, decoration or handicraft, escapes his trained eye. His rich collection of art treasures is a tribute to his aesthetic sense. He counts great artists like Abanindranath Tagore as his personal friends. He had come under the influence of Gurudev Rabindranath in the twenties and Dinabandhu C. F. Andrews always had a soft corner in his heart for him.

Though a septuagenarian, he has the verve and vigour of a young man. Always averse to squandering the human element, "Chandabhai" (as he is popularly known) has a wide circle of friends in all walks of life throughout the country. A friend and worker of the Bhavan from its inception, we pray that he be granted the full Biblical span of a hundred years.

गतिशील जीवन

"गतिशील और सृजनात्मक होना संस्कृति का सर्वोच्च दृष्टिकोण है। पर आज हममें कितने लोग गतिशीलता की ओर उन्मुख हैं?"

यह सवाल

श्री जवाहरलाल नेहरू

ने भारतीयों से किया है।

☆

आज अगर सरकार कहे कि संन्यास लेने के लिए परमिट लेना पड़ेगा तो उसे बुनियादी अधिकारों पर कुठाराघात समझा जायगा पर

डा. सत्यकेतु विद्यालंकार

बताते हैं कि चाणक्य की शासन-व्यवस्था में ऐसा ही नियम था।

☆

अफगानिस्तान कभी खेती और संस्कृति दोनों की दृष्टि से बड़ा उर्वर था।

☆

चन्दन के बारे में अनेक कवि-कल्पनाएँ प्रचलित हैं पर असली तथ्य क्या है?

यह सब पढ़ने के लिए खरीदिए:

— भारती —

भवन की पाक्षिक पत्रिका

[२५ मई १९५८]

भारतीय विद्या भवन

चौपाटी, बम्बई ७

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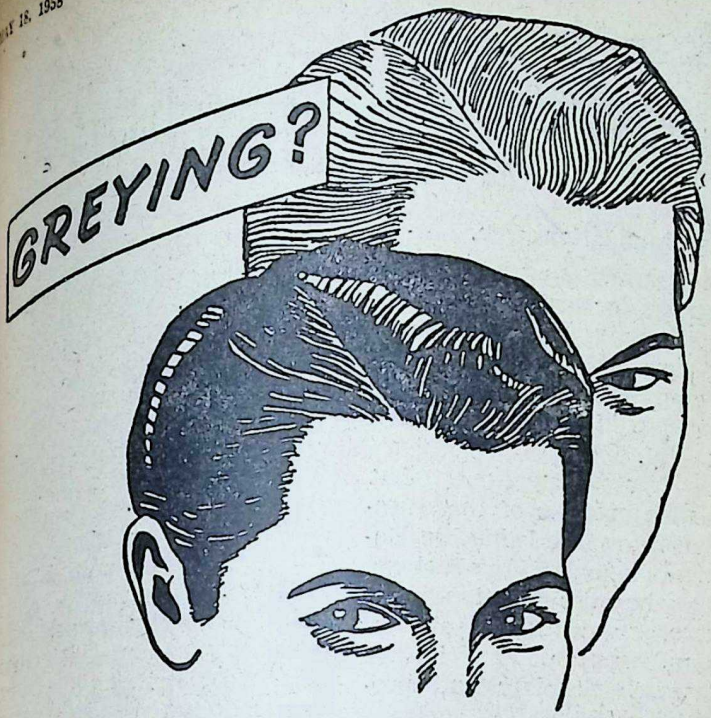

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Sanskrit Commission

SUMMARY OF RECOMMENDATIONS

(Continued from last issue)

Prizes, Foundations, etc.

The Commission recommends that prizes for Sanskrit and Indological work, on the model of those awarded by the Sahitya Akademi, should be instituted to promote high class research work (VII. 62).

The Commission hopes that the philanthropists of the country will bring into being big Endowments and Foundations, such as the ones functioning in America, for awards of scholarships and grants of financial aid to Research Scholars and projects (VII. 63).

Imperative Duty

The Commission thinks that it is the imperative duty of the Government of India to ensure the continuation and expansion of higher Sanskrit studies in this country, so that several fields, in which Western Indology had hitherto been taking the initiative, might now be properly investigated into by Indian scholars, and that, however much it might be necessary to devote special attention to Scientific and Technological Studies in modern times, the Government should not ignore the need for promoting humanistic studies, particularly Sanskrit, Indian Philosophy, Archaeology and Art, which constitute the most precious cultural heritage of India (VII.64-66).

Manuscripts

The Commission recommends that the Government should pay due attention to the question of manuscripts, as the content, value and standard of the research work in the field of Sanskrit primarily depend on the discovery of outstanding Sanskrit works among the manuscripts lying scattered all over the country, and as the reconstruction of Indian History, Thought and Culture is dependent as much on the manuscript sources as on archaeological and other materials (VIII. 4, 12-16, 20, 26).

Central Manuscript Survey

The Commission recommends that, in order to tackle adequately the problem of the vast collections of Sanskrit manuscripts lying in the different parts of the country, the Central Government should establish a Central Manuscript Survey, which would be an independent Central Organisation or

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would form an important section of the proposed Central Institute of Indology or would work under the aegis of the Central Sanskrit Board recommended elsewhere (VIII. 24);

that the Central Manuscript Survey should have regional branches and should work in collaboration with the State Governments and locally functioning non-official bodies (VIII. 24);

that the work of the Central Manuscript Survey should consist of Search, Survey, Collection, Cataloguing and Publication of manuscripts of Sanskrit and allied works, and that, for this purpose, it should have in its Central and Regional branches qualified personnel experienced in manuscript and editorial work and conversant with the local scripts and conditions (VIII. 24);

Periodical Bulletin

that the Central Manuscript Survey should publish a periodical Bulletin or Report giving details about the manuscripts surveyed, transcribed, loaned or collected from time to time (VIII. 27);

and that this Central Manuscript Survey should function also as a Clearing House in respect of manuscripts from foreign libraries, which are to be procured for the use of Indian scholars (VIII. 27).

The Commission recommends that adequate steps should be taken to safeguard the manuscripts, particularly in private possession, against decay;

that public consciousness should be aroused in respect of the value of manuscript treasures lying in the nooks and corners of the country;

and that, wherever possible, such manuscripts should be acquired from their owners or the owners should be helped to preserve them properly (VIII. 19, 24).

The Commission recommends that the Government should, if necessary, enact a suitable legislation to prevent the flow of manuscripts to foreign countries by sale or other means (VIII. 17, 25);

and that active steps should be taken to build up, in the proposed Central Manuscript Survey, a library of microfilm copies of Sanskrit and allied manuscripts from collections in Western countries (VIII. 25, 27).

The Commission recommends that each State Government should start its own Manuscript Library, wherever such Library does not already exist, in order to safeguard the manuscripts in that region (VIII. 10-19, 29);

Manuscript Libraries

that these State or other local Manuscript Libraries should be under the charge of persons, who are specially qualified in

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manuscripts and editorial work and who have some standing in the field of research (VIII. 31);

that wherever such Libraries, particularly belonging to the State Governments, have stopped the work of peripatetic search for manuscripts, they should resume that work (VIII. 22-29);

Examination and Cataloguing

that, these libraries should make adequate arrangements for the thorough examination and early cataloguing of the collections of manuscripts made by them (VIII. 22-29);

that the Manuscript Libraries should have an adequate staff who can examine the manuscripts, catalogue them, and also edit the rare works discovered among them (VIII. 22-29);

that, while preparing catalogues of manuscripts, due attention should be paid to the correctness of identifications and other information, and that, as far as possible, such catalogues should follow uniform or standard methods of describing the manuscripts (VIII. 23);

Financial Assistance

that the Government should give necessary financial assistance to the Libraries possessing big collections, the nature and value of the contents of which are not known to scholars, with a view to enabling them to expedite the publication of their descriptive catalogues (VIII. 11-30);

that the Manuscript Libraries should have adequate accommodation and furniture for stacking manuscripts, and should, as far as possible, possess micro-filming and photostat equipment, micro-film reading apparatus and similar other facilities (VIII. 28-29);

that the Manuscript Libraries should afford facilities to bona-fide scholars and institutions to consult or borrow manuscripts from them (VIII. 28);

that, wherever the Manuscript Libraries are publishing critical editions of works, they should seek the advice and co-operation of scholars conversant with manuscript and editorial work, with a view to ensuring that their work is being done on proper lines;

Manuscript Preservation

and that the Manuscript Libraries should take due care of the Manuscripts and seek the advice of experts on the methods of their preservation (VIII. 31).

The Commission recommends that the Government should take immediate steps to throw open to the public the Manuscript Libraries of the former Native States which are now inaccessible to scholars (VIII. 11).

Sanskrit Universities

The Commission recommends that with a view to upgrading

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and toning up the traditional system of Sanskrit Education, Sanskrit Universities should be established in different areas (IX. 18);

that the Sanskrit Universities should not interfere in any manner with the existing Universities and their Sanskrit Departments and the courses of Studies in Sanskrit on modern lines (IX. 12);

that the Sanskrit Universities should constitute the apex of the reorganised Pathasala system of Sanskrit Education (IX. 15);

Functions

that the function of the Sanskrit Universities should be to co-ordinate the Pathasalas and Sanskrit Colleges, regulate their courses of studies, inspect their working and conduct their examinations (IX. 15);

that, besides being co-ordinating, affiliating and examining bodies, the Sanskrit Universities should also function as Centres of Higher Studies and Research in Sanskrit (IX. 15);

that the Sanskrit Universities should be brought into being and function under the aegis of the Statutory Body called the Central Sanskrit Board, recommended elsewhere (IX. 16, 17);

that the Sanskrit Universities should adopt, at all stages, Sanskrit as the medium for teaching, administration, production of books, etc. (IX. 13);

that, while the Sanskrit Universities should concentrate on pure Sanskrit Studies at the highest level, they should also comprehend the necessary complement of modern knowledge and should provide to the scholars working there facilities to study contemporary developments in the different branches of knowledge;

Programme of Work

and that the Sanskrit Universities should have, in their programme of work, the production of Sanskrit works embodying modern knowledge, so that Sanskrit Studies fostered in their set-up do not suffer from segregation (IX. 15).

The Commission recommends that the Central Government should make it a point to encourage all proper proposals for Sanskrit Universities coming from the States (e.g. the one relating to the Varanasi Sanskrit University of Uttar Pradesh) (IX. 3, 16).

The Commission recommends that the Central Government should give a lead in the matter of the Sanskrit Universities by founding a centrally administered Sanskrit University somewhere in the South (IX. 17).

Private Bodies and Associations

The Commission suggests that private bodies and associa-

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tions, which desire to organise and set up Sanskrit Universities, should bestow due thought on the various problems involved in that connection, should assure themselves of the required resources in respect of men and money, and should obtain the prior approval of the authority or authorities under whose aegis such Universities are to come into being and function (IX. 16).

General

The Commission recommends that, in view of the cultural importance and pan-Indian character of Sanskrit, and with a view to arresting the growth of fissiparous tendencies and linguistic parochialism, which are at present threatening the unity of India, through the agency of Sanskrit which has, through the ages, played the role of a great unifying force in the country, Sanskrit, which is already one of the languages recognised by the Constitution, should be declared as an additional official language (by the side of Hindi and English, for the time being) to be used for such public purposes as may be feasible;

Official Use of Sanskrit

that, in particular, Sanskrit should be officially used on all such ceremonial occasions as the taking of oath, the swearing-in ceremony, the opening and the conclusion of the Sessions of Legislature and of official sponsored National and International Conferences and deliberative bodies, the presentation of credentials, the award of National decorations and honours and the University convocations, as also for such purposes as passports and mottos of different departments of the Government. In this connection, the Commission desires to emphasise that the use of Sanskrit which commands unique prestige and respect all over India would add to the dignity and solemnity of such occasions (X. 1, 21, 29).

Infinite Resources

The Commission recommends that the infinite resources of Sanskrit literature, particularly of its pithy sayings and didactic stanzas (*Subhasitas*) should be utilised in Schools and Colleges for such moral and non-denominational religious instructions as might be imparted in these Educational Institutions. The Commission further recommends that the Sanskrit *Subhasitas* which have a knack of sticking to memory and which constitute the popular wisdom of the nation, should be taught to the children from the earliest stages of their school education (X. 2, 3).

Uniform Standard Pronunciation

The Commission recommends that, as far as possible, efforts

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should be made to teach a uniform standard pronunciation of Sanskrit in all parts of the country; that, for this purpose, qualified readers and teachers of Sanskrit from areas, where the standard of pronunciation is better, should be employed in areas where pronunciation of Sanskrit is defective; and that, for the same purpose, tape-records and gramophone records, as also the services of the All-India Radio, should be utilised (X. 4-7).

Devanagari Script

The Commission recommends that, for pan-Indian purposes, Devanagari should be accepted as the uniform script for Sanskrit and should be taught to all students of Sanskrit; that, at the same time, the practice of using local scripts for Sanskrit should be continued as one of the chief ways of maintaining the necessary intimate contact of Sanskrit with the regional languages and promoting the advance of Sanskrit within the various regions; and that the Roman script, which is used in a number of Sanskrit texts published in the West, should also be cultivated by Pandits so that they would be able to use the material printed in that script (X. 8-15).

Scientific and Technical Terminology

The Commission recommends the full exploitation of Sanskrit and the technical and scientific literature available in it for the building up of an all-India Scientific and Technical Terminology. The Commission further recommends that the principle which has been laid down in the Constitution and which has been supported by the Official Language Commission, namely, that the Official Language, Hindi, shall draw primarily from Sanskrit, should be given full effect to, particularly for the purpose of evolving a Scientific and Technical Terminology for all-India use. The Commission recommends, for this purpose, the formation of associations of scientists and specialists in different disciplines who should collect from different branches of Sanskrit literature all such precise technical terms as can be used today, and also recommends the compilation of a comprehensive English-Sanskrit Dictionary of Scientific and Technical Terms (X. 16-20).

[To be continued]

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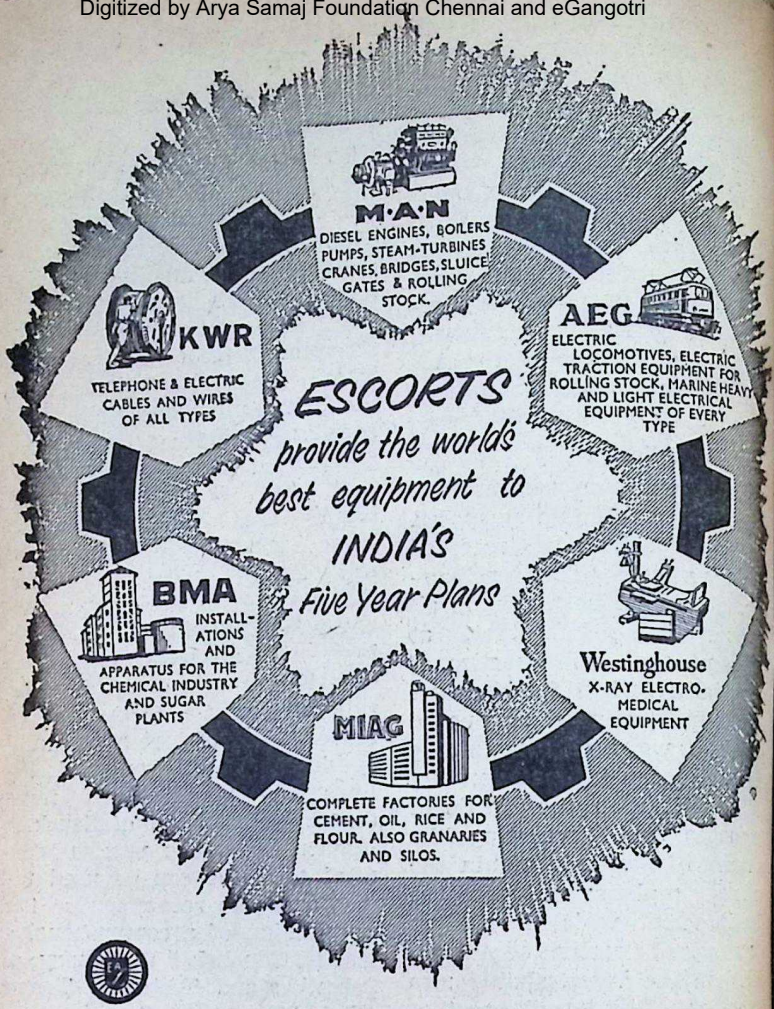

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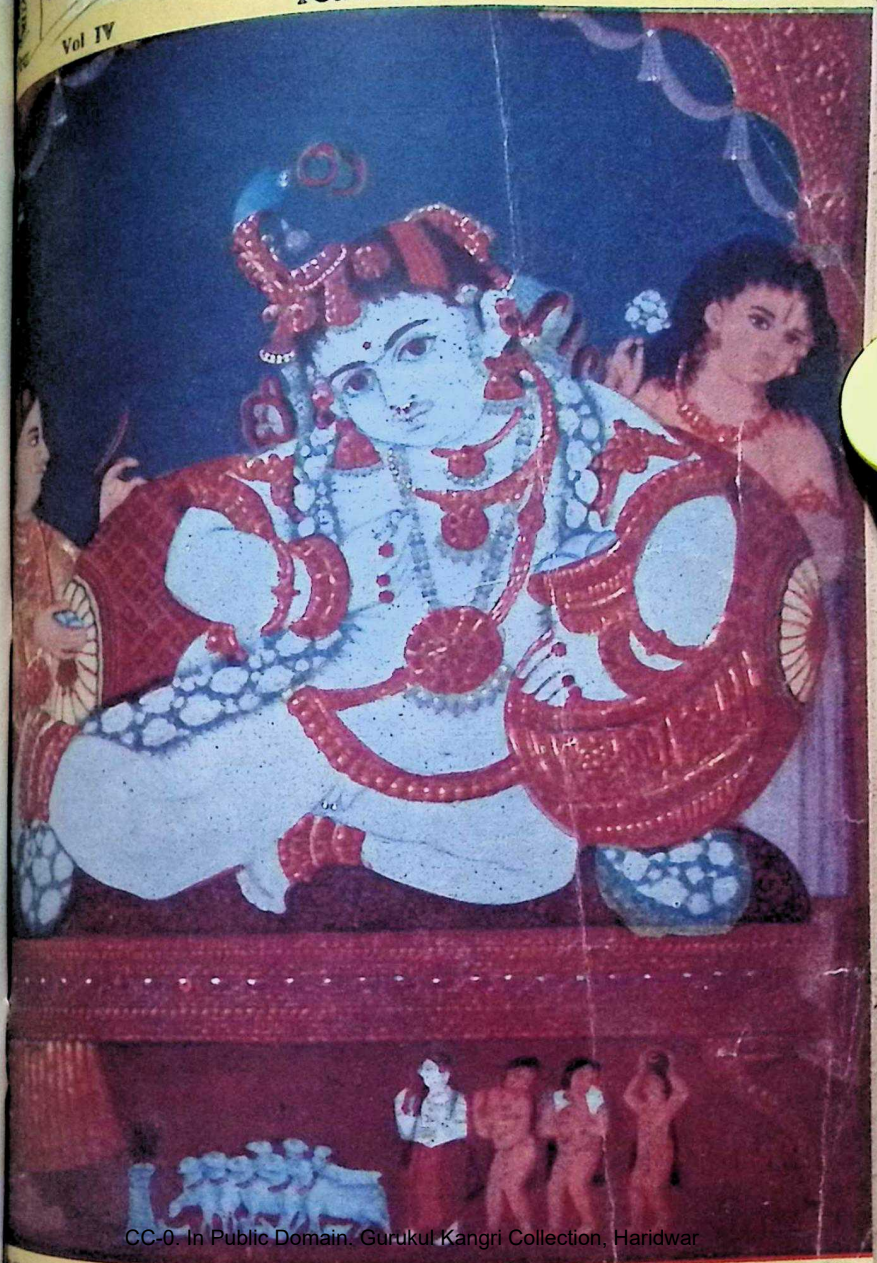

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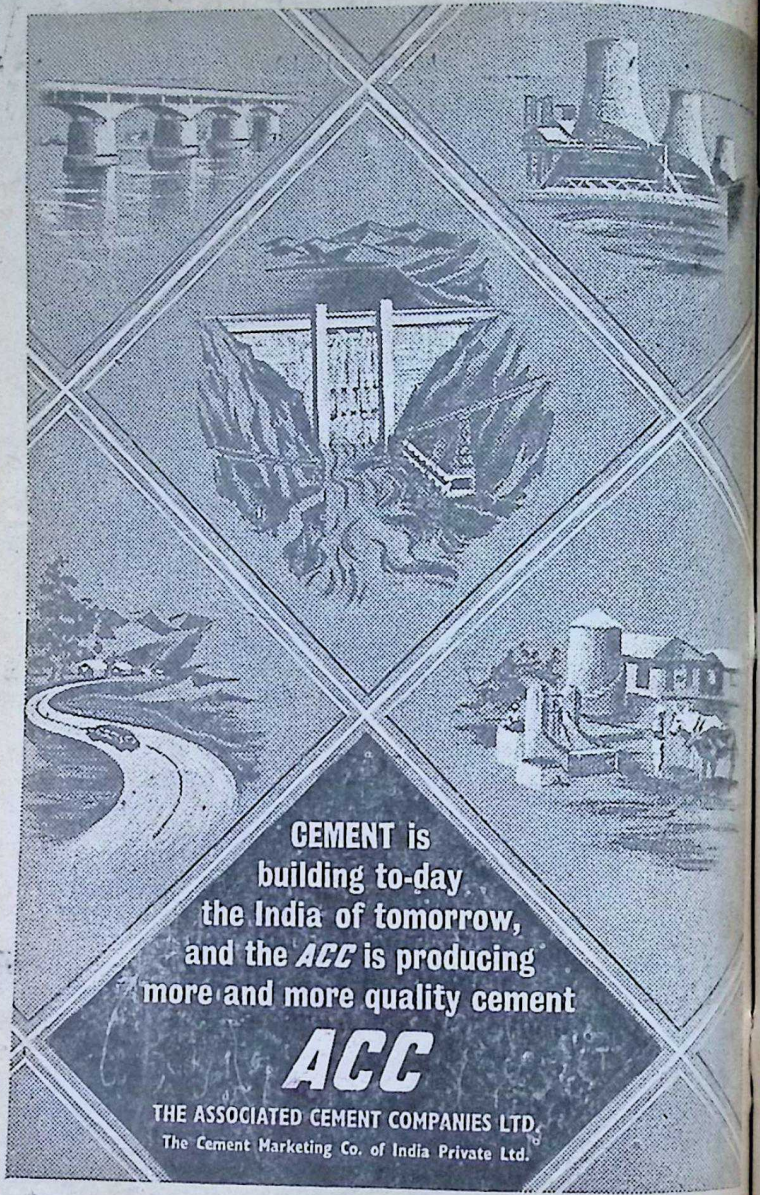

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Your Complexion

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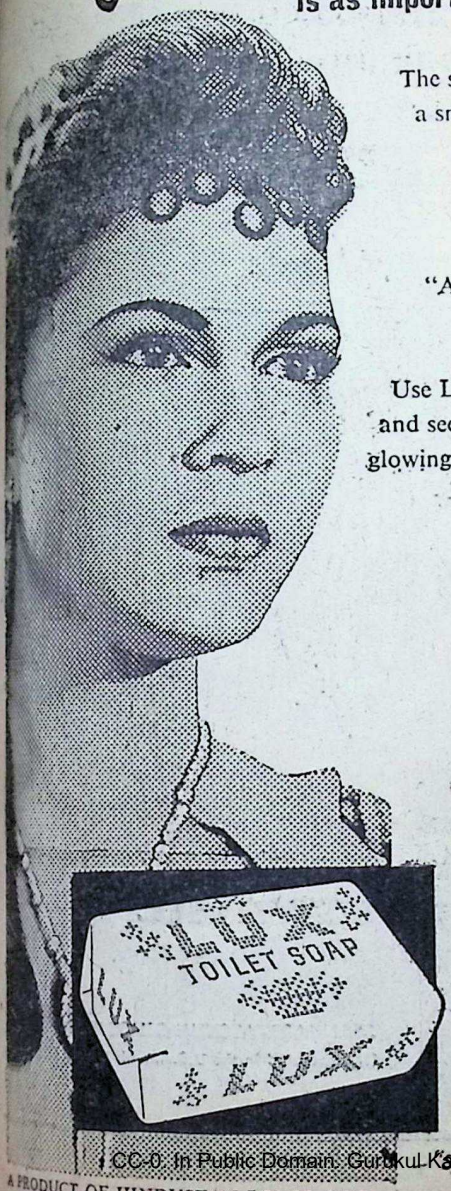

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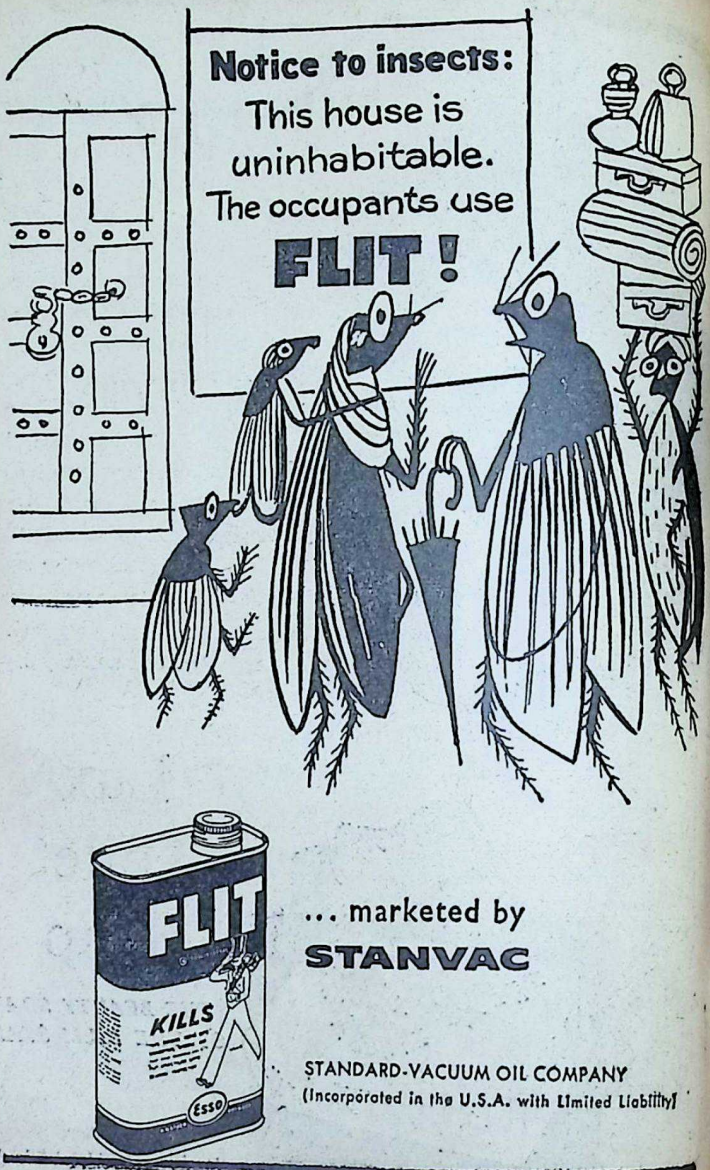

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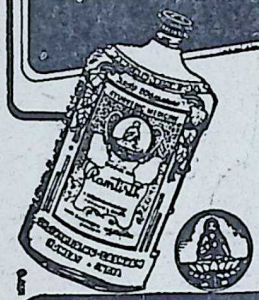

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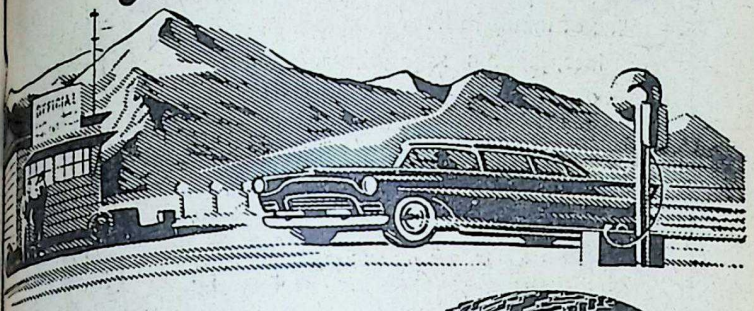

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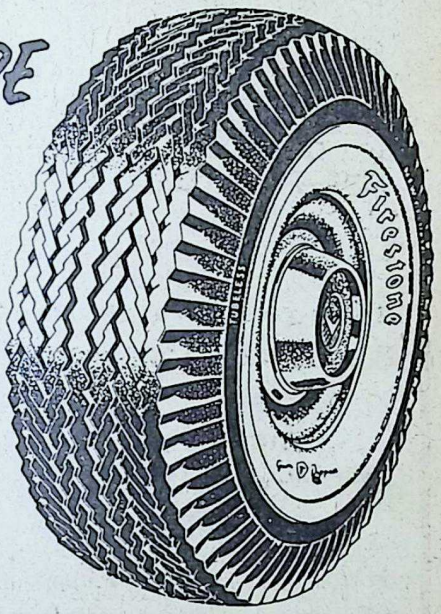

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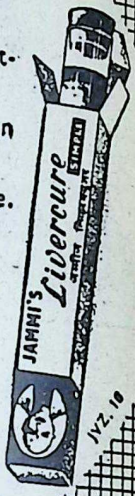

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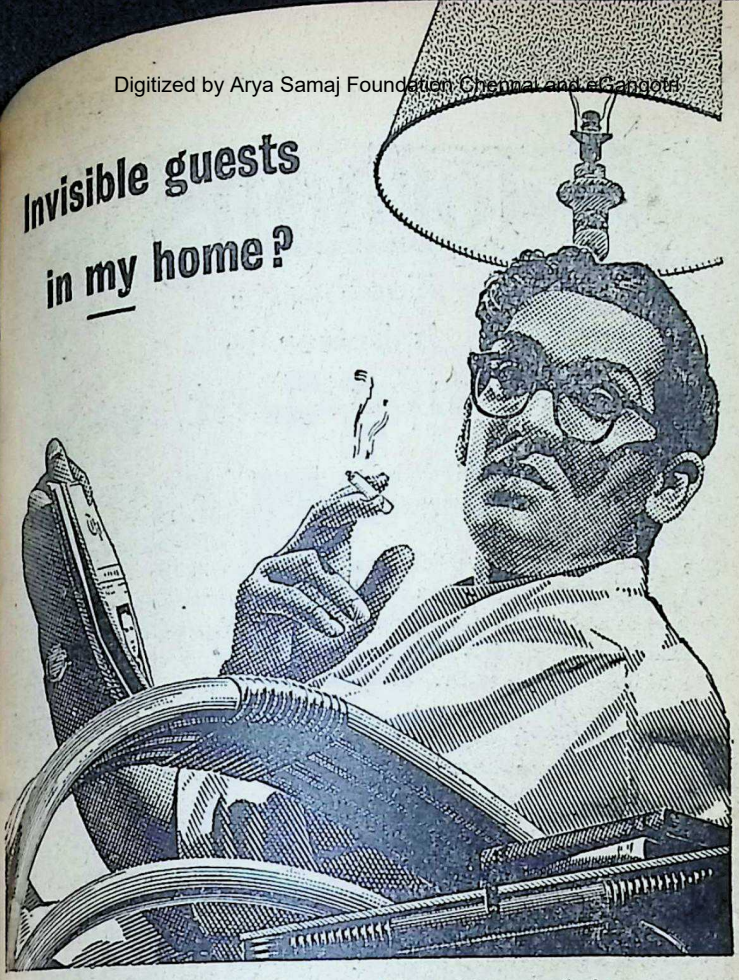

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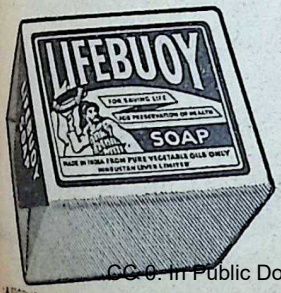

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COVER BAL-KRISHNA (TANJORE STYLE)
Photo : Sri M. K. Rangaswami Aiyangar

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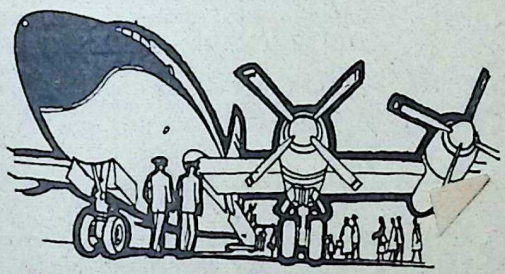

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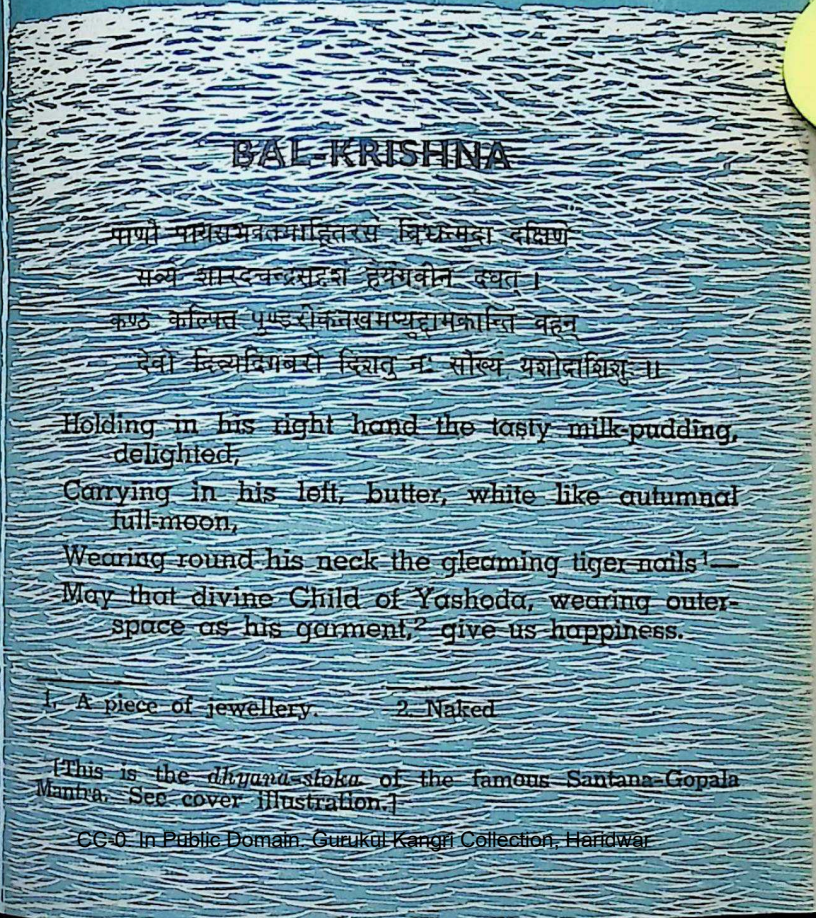
Vol. IV, No. 20 May 4, 1958

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

BHAVAN'S JOURNAL



BAL-KRISHNA

पाणौ पायसभक्तमाहितरसे विधन्मुदा दक्षिणे
सव्ये शारदचन्द्रसदृशं हैयंगवीनं दधत्।
कण्ठे कल्पित पुण्डरीकनखमप्युद्दामकान्तिं वहन्
देवो दिव्यदिगम्बरो दिशतु नः सौख्यं यशोदाशिशुः॥

Holding in his right hand the tasty milk-pudding, delighted,
Carrying in his left, butter, white like autumnal full-moon,
Wearing round his neck the gleaming tiger-nails[1]—
May that divine Child of Yashoda, wearing outer-space as his garment,[2] give us happiness.

1. A piece of jewellery. 2. Naked

[This is the *dhyana-sloka* of the famous Santana-Gopala Mantra. See cover illustration.]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 152

★ GANDHIJI'S BIRTHPLACE ★ A CHARMING HEALTH RESORT ★ LAWYER'S ROLE

San Francisco,
MAY 4, 1958.

MY YOUNG FRIEND,

ON the morning of February 18, 1958, in response to an old standing invitation from my friend Seth Nanji Kalidas, I went to Porbandar, the home of Sudama, the great friend of Sri Krishna and the birthplace of Mahatma Gandhi. The road by which our motor sped ran along the sea-coast, the breeze blew all the time and my temperature, thanks to the dust with which my lungs were filled, was rising.

Porbandar, with its bright and fresh stone-houses, looked almost like some fairy city, brilliant in the morning sun, rising from the sea. The impress of Nanjibhai was on the landscape. There was the cement factory rising near the Barda hills; there was a factory of caustic soda being constructed in the suburb; there was the chimney of his cotton mills. My companion pointed out to me the tower of the Kirti Mandir, the monument raised by Nanjibhai to the memory of Gandhiji.

Nanjibhai had a very romantic career. The second son of a petty shopkeeper, he left for Africa in 1900 at the age of 13. There he traded, bartered ivory, wrote accounts, cooked food, walked from village to village on foot, traded in cotton, set up factories and laid the foundation of a small industrial empire. Early in life, he was impressed by the personality and teachings of Swami Dayanand Saraswati and became an ardent Arya Samajist and has since been a man of principles and

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...ls rare in a seasoned busi-...s. Many a town in South ...d East Africa proudly claim ...n Arya Samaj *mandir*, the re-...t of his generosity. His ...rities run into crores and are ...read over East Africa and ...dia.

In spite of his adventurous ...reer and though a much tra-...lled person, Nanjibhai is a ...ritan of a sort. The Kanya ...rukul, which he founded in ...7 at Porbandar and which is ...sided over by his daughter, ...one of the finest educational ...stitutions in the country ...ere over 400 girls are given ...t only ordinary education, but ...ltural, physical and religious ...ucation of the highest order. ...e started a similar institution ...r boys, but the boys saw to ...that they did not fit into any ...the objects with which Nanji-...i started the institution. He ...s therefore decided to close it.

In the afternoon, I had the ...asure of meeting my old ...end, the Maharana Saheb of ...rbandar, and the Maharani. ...was an unexpected pleasure, ...r among the ex-rulers of India ...om I have had the privilege ...counting as my friends, he ...s been one of the finest in ...aracter and outlook.

Then we went to the Kirti ...ndir, the fine monument built ...Nanjibhai on the site of the ...estral home of Mahatma ...ndhi. The attractive part of ...e monument was a little house

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Kirti Mandir

of Karamchand Gandhi, preserved as it was ninety years ago. I went into the room where Gandhiji was born, with my heart overwhelmed by reverential affection which was such a large part of my life for twenty years. In that obscure little house was born the redeemer of India. What a spot! I also looked at the little first floor cubicle where Gandhiji learnt his three 'R's. My mind naturally went over the immortal career of the man who, beginning from this little room, spoke, taught and achieved what would in future be perhaps the most noble heritage handed down these times.

Then we visited the Girls' College, an artistic building with well-appointed outhouses built in about six months' time under the personal supervision of Nanjibhai, who evidently knows not only about commerce and industry, but about architecture too. In the spacious well-constructed Kanya Gurukul which we next visited, we saw over 400 girls offering Vedic sacrifice. A little later we had entertainments staged by the Gurukul girls in the school theatre.

On the way, we saw the ancient temple of Sudama, whose friendship with Sri Krishna forms one of the charming episodes in the *Bhagavata*.

●●●

On February 19, I flew back to Bombay with high temperature and got into bed for a few days to get rid of influenza. Then for a quiet week-end to Matheran—that little hill, 2,600 feet high. The little train puffed up the hill wearily, lurching heavily. And as it passed through the familiar tunnel, the cool breezes began to blow with the same refreshing vigour with which they had blown on me in February 1913 when I first visited the hill.

I had come here first, forty-five years ago, just after appearing for the Advocate O. S. Examination, to await the result which was to change the course of my life. Forty-five years! Since then I had come here again and again as the poet

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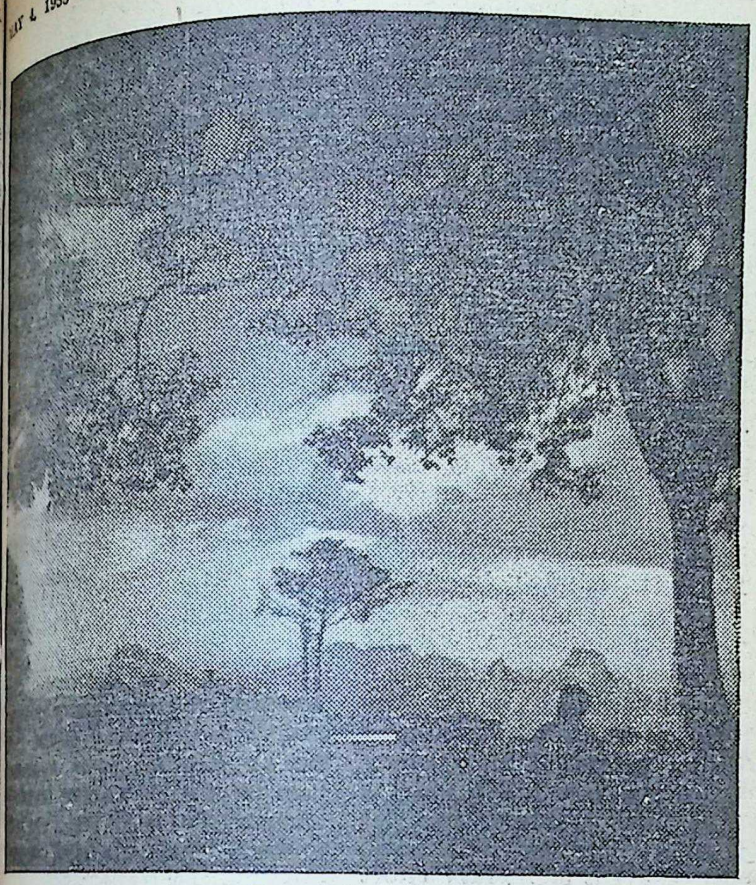

Beautiful Matheran

secure advocate; as the strug-ling junior seeking strength; as he budding novelist looking for inspiration; as the lawyer and the author who had 'come'; as the love-torn dreamer shattered by an emotional earthquake; the ging paterfamilias surround-d by a loving family, the poli-ian, the minister; the invalid, ruck down by typhoid, after the Hyderabad episode; and last time as the Food Minister of the Government of India.

It was a hard, hard road, but every time Matheran had been the resting place on the way where the wounds were healed and worries forgotten. Walking under its evergreen trees through which the sunshine ever loves to peep, I had always

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been refreshed and able to gather the threads of life again and again. Here I dreamt of ambitious things and found ways to realise them; conversed with airy beings which became the heroes and heroines of my stories; communed with Nature, and in the peace which surrounded me, came into some contact with Him Who brings strength to the heart which longs for Him.

I have been to most of the hill resorts in India—from Pahlgam to Ootacamund. Many of them are more picturesque—many, I dare say, are healthier spots. But the charm of Matheran is irresistible. It might be due to the sylvan charms of its woods or to the restfulness which the absence of cinemas, clubs and motor-cars brings, or to the lovely views which one gets from its 'points'. I know every turn of the road. I know its beauty spots, every one of which is associated with some mood or event or literary effort and some of which I have woven in my novels. I have lived in a score of its houses. It is for me a haven of peace; to it I return as to the arms of the waiting, loyal, understanding wife, sure of a welcome, confident that I would be shielded from stresses of life.

As I look back, few events have been as outstanding landmarks in our recent history as the Commission of Inquiry under its outcome. It was a triumph of the working of democratic processes in this country. Parliament shook itself out of its complacent mood. The role of quasi-judicial inquiry was firmly established in our democratic tradition. Public opinion asserted itself in maintaining constitutional propriety. Incidently the Commissioner and the Attorney-General blazed a trail of judicial and forensic independence which, I hope, will strengthen the independent role of the judiciary and the legal profession, which some of us are doing our best to undermine.

One of the worst features of our public life has been the manner in which the prestige of the law courts has suffered on account of deprecatory references made by some of our politicians. Perhaps the concentration of power in the hands of ministers with a huge majority to support them has led to these attempts to belittle the role of the judiciary or to tell it how to behave. Judges are but human but it is to the high credit of our Judges that by and large they have stood the test well.

Some politicians look upon lawyers as nuisances. Some do not like them even to vindicate fundamental rights and often look upon them as obstacles to swift justice as they conceive it.

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(Continued on Page 30)

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MAY 4, 1958

The Greatest Miracle

• SWAMI SIVANANDA •

MIRACLES are based on the principles of the concentration of the mind.

Mind has immense powers. It derives its power from the Atma or the Supreme Soul.

The mind is a collection of thoughts. The mind's energy is dissipated by worry, evil thoughts, cares, anxieties and lack of Brahmacharya.

If you can control the immense amount of power which the mind possesses through concentration, sublime divine thoughts, you will acquire Siddhis or the power to do supernatural actions.

The eight major Siddhis are the great miracles performed by the Raja Yogis. There are various minor Siddhis also.

Siddhis come during the practice of concentration. They are byproducts of concentration. You will have to shun them ruthlessly. If you fall a victim to these Siddhis, you cannot reach the goal.

The Siddhis performed by Raja Yogis are true. They can change the molecules of an object and convert it into gold or silver or any other object. They can draw their supply from the cosmic source, ether, and create any kind of object through their Yogic power.

A Jnani performs miracles through the power of Sat-Sankalpa (willing). A Raja Yogi does miracles through *Samyama (Dharana, Dhyana* and *Samadhi).*

Real Yogis perform miracles to convince their disciples of the existence of transcendental things and God. They will not perform miracles on the platform.

Queen Chudalai performed miracles to open the eyes of her husband Sikhidwaja. She stood above the ground. She moved in the sky.

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Sri Sankara performed many astounding miracles. He drank molten lead and passed into the body of a king (*Parakaya pravesha*).

Sri Sadasiva Brahmam was a great *yogi*. He performed many real miracles. He was seen in different places at the same time. He was buried underneath the ground on the bank of Kaveri river for some months. His hand was cut but he brought again the full hand.

Akalkot Swami turned bone into gold.

Some are born Siddhas. Sri Dattatreya was a born Siddha. He created a woman and a bottle of wine by his Yogic power to get away from the disturbing crowd.

Some exhibit small miracles with the help of some disembodied spirit. These are nothing. These have nothing to do with spirituality.

Drinking nitric acid, swallowing nails, chewing snakes and glass-pieces, walking over fire, are not the real Siddhis of spiritual Yogis. They have no thing to do with Yoga. They are performed by charlatans to collect money. Even educated people are deceived by looking at these performances.

Miracles there have been for ages and will continue to be till the end of the world.

Beware of cheap miracle mongers. Do not be duped.

Miracles have been caused by prayer. God has always granted the fervent prayers of faithful devotees.

The greatest miracle is faith.

To convert water into wine is not difficult but it is difficult to transform worldly people into divine beings and put them in the path of Yoga.

This is the greatest miracle.

Miracles are astounding only for the layman. For Yogis these are simple things. They are not extraordinary. For those who know the principles and laws of Yoga, who have controlled nature, they are common occurrences.

As soon as the Man is one with God, he will see Prayer in all Actions. . . . The Man may teach by Doing, and not otherwise. If he can communicate himself, he can teach,—but not by words. He teaches who gives, and he learns who receives.

—Emerson.

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SCENES
from
Ramacharitamanasa
of
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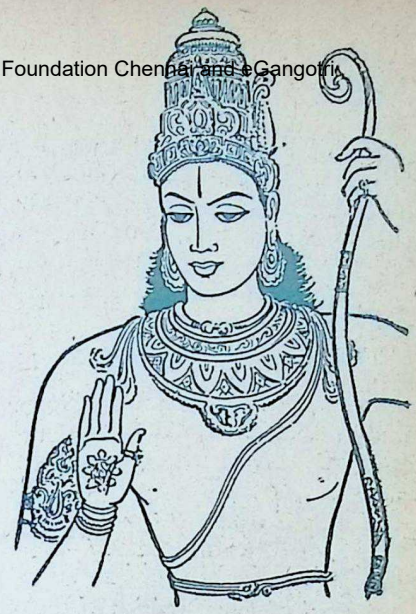

JEWELLED WORDS

Sent for by Kaikeyi under orders of King Dasaratha, Rama stood before his father who lay like 'an aged elephant fallen terrified at the sight of a lion.' In a business-like manner Kaikeyi tells Rama the story of her boons and explains that the king is struggling between his love for Rama and fulfilment of his promise to her.

सुनु जननी सोइ सुत बड़भागी।
जो पितु मातु बचन अनुरागी॥
तनय मातु पितु पोषनिहारा।
दुर्लभ जननि सकल संसारा॥

'Listen, mother! Greatly blessed is the son who loves to obey his parents' bidding. Hard to find in all the world, mother, is a son who thus contents his father and mother fully.'

मुनिगन मिलन विशेषि बन,
सबहिं भाँति हित मोर।
तेहि महँ पितु आयसु बहुरि,
संमत जननी तोर॥

'Mother! It is altogether to my benefit to proceed to the forest. The greatest of them is my chance to meet the great sages. I would, in addition, be obeying my father's command and following Thy advice.'

भरत प्रानप्रिय पावहिं राजू।
बिधि सब बिधि मोहिं सनमुख आजू॥
जौं न जाउँ बन ऐसेहु काजा।
प्रथम गनिअ मोहिं मूढ़ समाजा॥
सेवहिं अरँड कलपतरु त्यागी।
परिहरि अमृत लेहिं बिष माँगी॥
तेउ न पाइ अस समउ चुकाहीं।
देखु बिचारि मातु मन माहीं॥'

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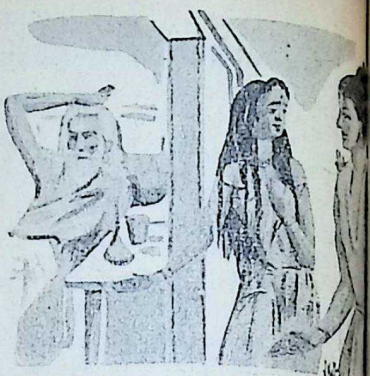
'Bharata, dear to me as my own life, will own this kingdom; God is altogether gracious towards me to-day. Mother! If for such a purpose as this I do not go to the forest, then reckon me as the greatest among fools! Indeed, if you think it over, even such persons as would turn away from the Kalpaka tree to tend a castor plant, or refuse nectar and ask for poison, would not lose such a chance as this!'

'अंब एक दुख मोहि बिसेखी।
निपट बिकल नरनायक देखी॥
थोरेहिं बात पितहिं दुख भारी।
होति प्रतीति न मोहि महतारी॥
राउ धीर गुन उदधि अगाधू।
भा मोहितें कछु बड़ अपराधू॥
ताते मोहि न कहत कछु राऊ॥
मोरि सपथ तोहि कहु सतिभाऊ॥'

'But, mother, there is one matter that causes me sorrow: I see the king in such great distress. This affair (my going to the forest) is so trivial and my father's distress so great that I cannot believe it, mother. Strong-minded and a deep ocean of virtue as the King is, I feel I must have committed some great offence because of which the King will not speak to me. I adjure you, therefore, to tell me the truth.'

Kaikeyi, in replying, cleverly twisted Rama's words and called upon him to advise his father properly. In the meantime



. . . Kaikeyi tells Rama . . .

Dasaratha recovered consciousness and on seeing Rama, clasped him to his bosom and prayed inwardly that Rama should refuse to go to the forest. But it was not to be.

तात कहौं कछु करौं ढिठाई।
अनुचित छमब जान लरिकाई॥
अति लघु बात लागि दुख पावा।
काहु न मोहि कहि प्रथम जनावा॥
देखि गोसाईंहि पूंछेउं माता।
सुनि प्रसंग भय सीतल गाता॥

Addressing Dasaratha Sri Rama said: 'Father! I wish to say something although it is presumptuous. If I am forward please pardon me, I am but a child. You are grieving over a very trivial matter. No one had told me of these in the beginning. When I saw my lord, I asked my mother and she told me the whole story. Hearing your command, each limb of my body feels happy.'

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'मंगल समय सनेह बस,
सोच परिहरिय तात।
आयसु देइअ हरषि हिय'
कहि पुलके प्रभु गात ।।।

'Father, on this happy occasion, your love for me should not make you unhappy. Please grant me your leave to go.' As he said this, Sri Rama's body was exhilarated in joyous exultation.

'धन्य जनम जगतीतल तासू।
पितहि प्रमोद चरित सुनि जासू।
चारि पदारथ करतल ताके।।
प्रिय पितु मातु प्रान सम जाके।।
आयसु पालि जनम फल पाई।
अइहउँ बेगिहि होउ रजाई।।
बिदा मातु सन आवौं मँगी।
चलिहौं बनहि बहुरि पगलागी।।"

Sri Rama added: 'Blessed indeed is that son's life upon this earth, whose father, on hearing of his son's doings, feels glad. To him who loves his parents, all the four-fold *purusharthas* are on the palm of his hands. After carrying out your behest and fulfilling the purpose of my birth, I shall speedily return; so grant me your permission. I shall now go and take leave of my mother and later return to bow at your feet and set out for the forest.'

News of Rama's exile spread like wild fire. People commented variously. But Kausalya was blissfully ignorant of all these. So when Rama went and prostrated before her, she clasped him to her bosom and showered kisses on him. She was on tenterhooks to witness the climax of her prayers—Rama's coronation. She even gently admonished him: 'It is getting late, darling, for the coronation. Go and have the auspicious bath!' But Rama did not take these honeyed words like the bee. Said he:

'पिता दीन्ह मोहिं कानन राजू।
जहँ सब भाँति मोर बड़ काजू।।
आयसु देहि मुदित मन माता।
जेहिं मुद मंगल कानन जाता।।
जनि सनेह बस डरपसि भोरे।
आनंदु अंब अनुग्रह तोरे।।'

'Ma! Father has bestowed on me the kingdom of the woods where I may have great work to do. Do grant me cheerfully leave to go and bless me that happy omens may attend my journey. Your love for me should not permit you of any fear on my account. Mother dear! By your blessing everything will be happy about me!'

'बरष चारिदस बिपिन बसि,
करि पितु बचन प्रमान।
आइ पायँ पुनि देखिहउँ
मनु जनि करसि मलान'।।

'I shall but stay for four-and-ten years in the forest and fulfil my father's pledge and then return and see your feet again. Mother, so do not feel melancholy!'

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SCENES from **NARAYANEEYAM** of Narayana Bhattathiri

KALIYA-MARDANA

अथ वारिणि घोरतरं फणिनं प्रतिवारयितुं कृतधीर्भगवन्! ।
द्रुतमारिथ तीरगनीपतरुं विषमारुतशोषि-तपर्णचयम् ।।

O Lord! Determined on ridding the region of the extremely venomous serpent living in Yamuna, Thou hurriedly climbed on the Kadamba tree* whose leaves had been dried up by the poison-filled air.

अधिरुह्य पदाम्बुरुहेण च तं नवपल्लव-तुल्यमनोज्ञरुचा ।
हृदवारिणी दूरतरं न्यपतः परिघूर्णितघोर-तरङ्गगणे ।।

As Thou climbed the dried-up tree with Thy lotus feet, it appeared that the tree suddenly had overgrown the evil effects of poison and had sprouted into tender green leaves. From atop that tree Thou jumped into the eddying stream billowing with high waves.

* This was the only tree left out on the bank. It escaped the poisonous effects of Kaliya because once Garuda, on his way to release his mother Vinata from servitude to Kadru with nectar stopped on this tree for a moment. The momentary impact of nectar on this tree gave it life against Kaliya's poison.

भुवनत्रयभारभृतो भवतो गुरुभारविकम्पि-विजृम्भिजलो
परिमज्जयतिस्म धनुःशतकं तटिनी झटिति स्फुटघोषवती ।

Art not Thee pretty heavy what with the weight of the three worlds in Thy womb? Hence, on Thy falling aplomb the waters of Yamuna rose high and with a distinct gurgle flooded a hundred bowlength surface of her banks.

अथ दिक्षु विदिक्षु परिक्षुभितभ्रमितोदक-वारिनिनादभरः ।
उदकादुदगादुरगाधिपतिस्त्वदुपान्तमशान्त-रुषान्धमनाः ।

At Thy plunge, the waters of Yamuna became a mass of whirlpool which whirred deep into the bosom of the river. Annoyed by this disturbance the serpent-king Kaliya became very angry and blinded by passion bestirred himself from under-water and hurried towards Thee.

फणश्रृङ्गसहस्रविनिःसृमरज्वलदग्नि-कणोग्रविषाम्बुधरम्
पुरतः फणिनं समलोकय । बहुशृङ्गिण-मञ्जनशैलमिव ।।

Kaliya stood before Thee. He had a thousand hoods. From

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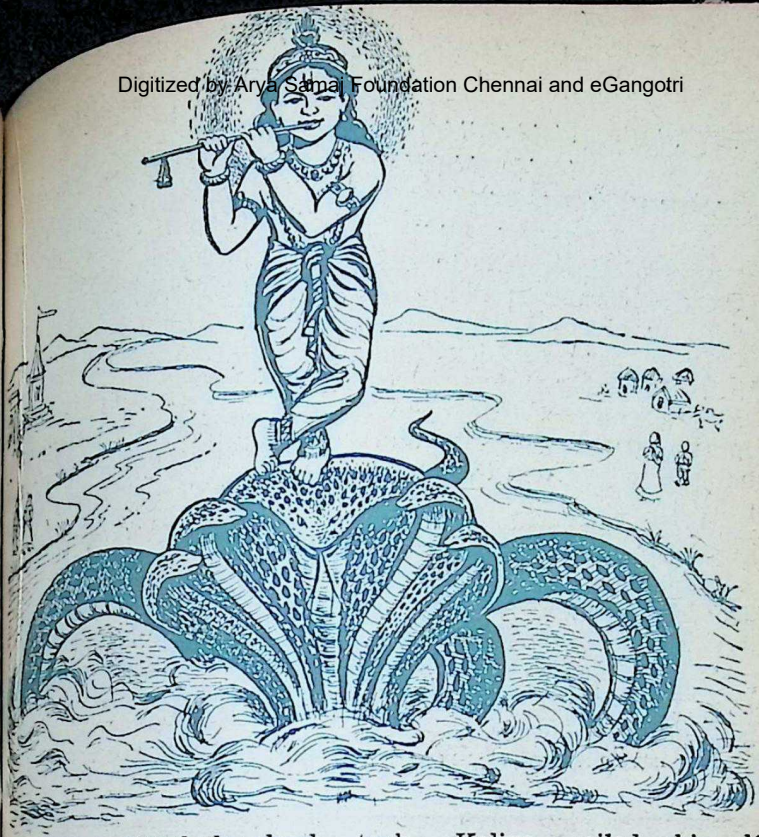

ach hood he emitted the dead-
est venom which scorched like
eaming coal. Dark-hued that
e was, he resembled a moun-
in of *anjana (kajal)* with its
mpteen peaks.

ज्वलदक्षिपरिक्षरदुग्रविषश्वसनोष्मभरः स
महाभुजगः ।
परिवश्य भवन्तमनन्तबलं समवेष्टयदस्फुट-
चेष्टमहो ॥

With eyes blazing like live
coal and fouling the air with
his hot and deadly poisonous
breath, the monstrous snake bit
Thee all over. Thou didst not
bat an eyelid! Finding Thee
completely impervious to his at-
tack, Kaliya coiled himself
tightly around Thee, Who hast
unlimited strength (Adishesha's
power) and held Thee as if in
a stranglehold. What a wonder!

अविलोक्य भवन्तमथाकुलिते तटगामिनि
बालकधेनुगणे ।
व्रजगेहतलेऽप्यनिमित्तशतं समुदीक्ष्य गता
यमुनां पशुपाः॥

In the meantime not finding
Thee on the banks of Yamuna,
the young cowherds and cows
became greatly worried. At
Gokula too, noticing a hundred
bad omens, Nanda and other
cowherds came running to Ya-
muna in search of Thee.

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अखिलेषु विभो ! भवदीयदशामवलोक्य
जिहासुषु जीवभरम् ।
फणिबन्धनमाशु विमुच्य जवादुदगम्यत
हासजुषा भवता ॥

O Lord of Universe! On seeing Thy predicament all of them decided to give up their lives (unable to bear separation from Thee). On seeing their resolve, Thou quickly extricated Thyself from the monster's coils and jauntily emerged from the depth laughing.*

अधिरुह्य ततः फणिराजफणान् ननृते
भवता मृदपादरुचा ।
कलशिञ्जितनूपुरमञ्जुमिलत्करकङ्कण-
संकुलसंक्वणितम् ॥

Later Thou climbed on top of the serpent-king's hoods and danced on them with Thy tender feet to the accompaniment of the sweet jingles of Thy anklets mingling with the chimes of Thy bracelets when Thou marked time by clapping Thy lovely hands!

जहृषुः पशुपास्तुतुषुर्मुनयो ववृषुः कुसुमानि
सुरेन्द्रगणाः ।
त्वयि नृत्यति मारुतगेहपते ! परिपाहि
स मां त्वमदान्तगदात् ॥

O Guruvayurappa! As Thou danced thus, the cowherds became immensely happy; the sages became happy; Indra and other Devas showered flowers on Thee. Such as Thou art, Thou shouldst liberate me from my incurable disease!

* By his laughter, the Lord reminded others of the indestructability of the Atman which they appeared to have momentarily forgotten.

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. . . I have learnt that our ancients were wise when they devided an individual human life into definite stages ('ashramas') . . .

What Life Has Taught Me

SRI PRAKASA

THE question "What life has taught me," is an embarrassing one. In the best of circumstances, it would be difficult to answer it absolutely correctly. Let us first of all consider what the purpose of a question like that can be, for generally speaking, there ought to be a purpose for which a question is asked. It may be that we ask a great many questions just for the sake of information. Apart from such of them that seek to meet some immediate need, these questions are the outcome of a natural curiosity that we have in our nature; and answers to them help to add to the store—large or small—of our own knowledge. It cannot be denied that satisfaction of curiosity is also a very definite purpose in life.

The question posed here, however, cannot be regarded as something asked merely to satisfy curiosity. It is of an intimate personal nature, and if it were merely curiosity, it would scarcely be right to ask it, as it smacks of improper inquisitiveness. When the Editor of such a highly respected magazine as the *Bhavan's Journal* asks this, it cannot but be for some useful purpose. It is not to know the inner intimate struggles and experiences of the person to whom the question is put. It is really to enable others to learn from the experience of a brother, the purpose being that mistakes might be avoided by the younger in the light of the knowledge and experience of the elder.

When, however, a question like that is asked to one's own self, it has the definite purpose

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of warning the person concerned against his own nature. However much a person may try to hide his real self from others, he cannot hide it from himself; and so he is bound to give a correct answer. The purpose would be that he should avoid committing the mistakes, if any, again. If that is so, the only answer that one can give is that life has taught one nothing, for one is helplessly impelled by one's own nature, and so really learns nothing even from his own errors. In the words of the ancients: *"Prakritis twam niyokshyati"* (Your nature drives you along). When that is so, however much we may try to reform ourselves in the light of the sad experiences of the past, we just do not succeed. At least that is the case with me. I doubt if it is very different in the case of most others. In some, what is called "conversion" may take place, due to very special reasons, and then life may be completely changed. Ordinarily, however, that does not happen. It is a very rare phenomenon.

I am, therefore, going to say here not what life has taught me in the sense that I have learnt anything from it and have remedied my ways, or that any others can profit by my experiences, but to say something of my experience which may perhaps help others to understand themselves, though I know that cannot help them at all in any practical manner. In the world as it is, most of us would be householders—persons with families and professions—and the attention of most of us would be completely limited to our duties as such. There would, however, always be some men and women in the world who would find that things as they are, are not what they should be, and they would try to change them. In this they would meet a great deal of opposition, for human beings are always wedded to things as they know them, and are not interested in changing them. Still, reformers—public spirited persons as they are called—will take all possible risks in order that what they call necessary changes in existing systems may come about.

These changes or reforms, if we prefer the word, may be sought to be made in the social or the political structure. If in the social structure, the seeker runs the risk of being sent out of the community to which he belongs. If it is in the political structure, then there is a great danger of suffering that may come as a result of the action of Government. In the generation before mine, large numbers of persons tried to fight what they regarded as social evils, and underwent

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great deal of personal difficulties due to ostracism. In my own generation even larger numbers of persons were dissatisfied with the political situation, and also came in conflict with the Government of the day. I belong to this number, and my experience is confined to my activities in this behalf.

I am not here, however, to describe my experiences. I have to say what I have learnt from them. Honestly speaking, I have learnt that our ancients were wise when they divided an individual human life into definite stages (*ashramas*), and made it incumbent on everyone to perform the duties of his stage, and neither take upon himself the duties of other stages nor neglect his own. The stages were firstly, of preparation, of the student (*brahmacharin*), when one learns to equip and train oneself for life. The second stage is of fulfilment (*grihastha*), when one marries and enters a profession and utilizes to the full the education of the first stage. The third stage is of delegation (*vanaprastha*), when one retires from active domestic and professional life, and hands over his work along with his skill and experience, to the next generation. And lastly is the stage of retirement or renunciation (*sanyasin*), when one withdraws oneself completely from life. Any mix-up of the duties of the different stages or *ashramas* is dangerous, both for the individual and for society.

This is what life has taught me, with its bitter experiences, for I did not follow the behests of the ancients, and very unwisely mixed up the duties of the various stages of life. In the age through which we have passed, an agitational and rebellious mentality was deliberately evolved and nurtured. The student world (the *brahmacharin*) was not free from the effects of the atmosphere thus created. It may be that that helped in the realization of our immediate objective of political freedom. I am not so sure of that either, but I will accept this on the authority of others. We, however, still continue to reap its fruits, for our young men and women at school and college have not yet settled down in peace to their own legitimate allotted tasks. They have inherited a bad tradition, and continue in it. If the future, therefore, appears rather dark and dismal to some, there is nothing to be wondered at, for it is the student of today who will be in charge of affairs tomorrow; and if he does not equip himself for it in good time, by self-discipline and proper training—by what Milton described as "self-knowledge,

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self-reverence and self-control" —he cannot do what he is expected to do or what he himself might want to do later.

Then in the household (*grihastha*) stage, when we have families to take care of and our professional work to attend to, we must fulfil our duties in that behalf even if that would mean self-suppression, inasmuch as we might deliberately deny ourselves, and refrain from activities that we would very much like to undertake. If we do not do that, we are heading for trouble. The householder though condemned as selfish and self-centred, is in a way the most unselfish of all, and helps by his labours to keep the world and everyone therein going. Let there be no mistake in this. If we do not enter the household stage, then we would be free to do what we like; but there will then be no zest in doing anything, for one would not know for whom one is working. Perhaps the work itself would not be worth doing. If, however, we have families and professions, we must devote our time and attention to them, and deliberately withdraw from worrying about things with which we are not ourselves concerned. We must perform all our duties in an honest, proper manner that would lend dignity to ourselves and to our work. I think many of us have suf- fered grievously because we entered the household stage on the one hand, and on the other, declined to fulfil our duties in that behalf by taking upon ourselves whole-time activities in the so-called public field, which led us to neglect our families and to inflict various types of troubles on them, even though indirectly, which was unfair to them and scarcely redounded to our credit.

When a householder does things like that, he must be prepared to get the curses of his family, even if he receives the plaudits of the multitude. In the ultimate, the multitude does not matter. It is the family that matters, and any alienation from it, is bound to bring personal grief of a very serious nature. This is a terrible lesson that life has taught me, and it must have taught many others. Only we have been helpless; and if we have the satisfaction of having contributed our little bit to the attainment of the great objective of Freedom, we have deprived ourselves of the happiness of knowing that those whose charge we took upon ourselves deliberately when we became householders, have grievously suffered because of our conduct and so feel alienated from us. Our public service and our supposed sacrifices in that, turn into ashes in the mouth befo-

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the anguish of our souls at what we see in our own homes.

It may be said that if such sufferings were not voluntarily undertaken by some at least in the world, there would be no change, no reform, no progress. That is not necessarily so, for when we reach the stage of delegation (*vanaprastha*), when we have fulfilled our duties by our families and our professions, and have handed over charge to the next generation, we would be free to be whole-time workers in the public field, living on our own resources which we might have set aside during our professional life. Then our work too will be purposeful, for it would be based on experience of the world, and we would know what we are doing, and for whom we are doing it. We would be able to help, if invited, the younger people in their own difficulties, and we would work for the amelioration of conditions of life without interfering with anyone. Many of us who during the period of our life which should have been given to household work and cares, became public workers, have now, when we ought to be retiring and handing over charge to others, by a strange combination of circumstances, become active professionals. This has resulted in a great deal of bitterness in the minds of the youngers who feel that the elders should go, and give them a chance; and also an undesirable feeling among ourselves, that unless we are actively in the field, there is a danger of everything going wrong. That is another lesson that life has taught me.

According to the ancients, there is still a fourth stage, i.e., of renunciation (*sanyasin*)—complete withdrawal from the world. I have seen many persons who are apparently in that stage, but who are really not so, because they are real burdens on society instead of being completely away from it. As things are at the present moment, this last stage might just as well not be thought of as a practical or helpful proposition for the circumstances in the world today. We should divide our lives into three stages, and perform the duties of each. Not many are likely to live to the age when they could become true recluses; and even so, they may be in need of care and comfort, and should not be left to fend for themselves.

In a few words, life has taught me something which I fear I have not followed, something which I regret I am not still following, but something the truth of which I recognize, and wish everyone did so, not only in theory but in practice, knowing full well, at the same

(Continued on page 39)

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KULAPATI'S LETTER No. 152—*Contd.*

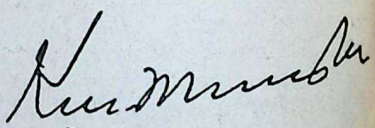
to be; that is, they want their own ideas of justice to prevail over the justice as dispensed by courts according to law. It is a mood, which if not checked in time, would lead to totalitarianism.

The public also plays an unfortunate part in such matters. In the Mundhra Inquiry, for instance, at places those who came to hear the inquiry assumed the role of the 'people's court'; having made up their mind, every person concerned was sought to be bullied by cries of 'shame, shame' or flattered by applause. But as the joke would have it, when Mundhra went into the witness box, he was hissed; when he left it, he was applauded!

It seems we are forgetting that if the rule of law has to prevail, no one is to be adjudged guilty till he is found guilty by a tribunal after a dispassionate inquiry; that however big the cloud overhanging him, every one is entitled to defend and secure the best available lawyer to defend him. Any other attitude on the part of a politician or the public is the denial of justice and an abrogation of the rule of law. We can throw this tradition overboard only at our peril.

The wise words of the Master of the Rolls, the Rt. Hon. Lord Evershed come to my mind. "But let it not blind us to the plain truth, as Lord Greene never ceased on all occasions and in all places to emphasize, that for the legal profession no standard of scholarship or rectitude can by any means be too high. If it is true to say (as I believe that it is) that the measure of true freedom—freedom of the mind and the spirit as well as of the person—in any country is directly proportional to the respect in which its legal profession is held by the general community, so also is it true that the future liberties of our people, the maintenance of the high standards of stability and values, are in the hands of those of our profession."

Yours sincerely,



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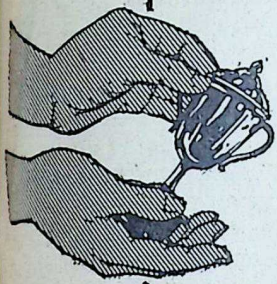

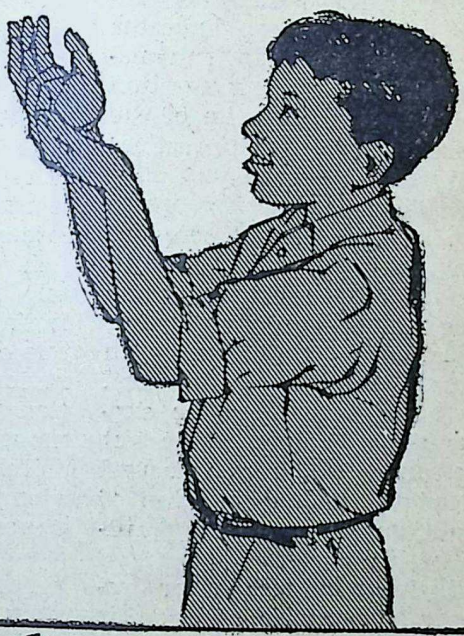

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national & emotional integration

Humayun Kabir

A CRITICAL study of Indian history indicates the lines on which national and emotional integration can be achieved in spite of the diversity of beliefs and practices among Indian groups.

One fact we must recognise at the very outset. There are differences among Indians in faith and belief and thought and action which have been further strengthened by differences in language, religion and custom. Any attempt to deny or suppress these differences is not only bound to fail but is bound to lead to an exaggeration of the differences and an aggravation of bitterness.

Whether it be religion or custom or language or tradition, it is too late in the day to think of achieving absolute uniformity throughout India. Such an attempt would be against the very process of history.

Throughout the ages, human society has on the one hand been organised into larger and larger units and on the other exhibited increasingly greater differences in individual and communal life. Custom is king in primitive society but in any society which has passed beyond the primitive stage, differences in individual and group behaviour are already in evidence and continually increase.

The Aryan synthesis in ancient India was so successful precisely because it recognised and accommodated large-scale differences among the different social groups.

Whenever on the other hand an attempt has been made to impose a dead uniformity, the result has been the encouragement of fissiparous and divisive forces.

If we accept without any mental reservation the fact that India is and will remain diverse, one of the main obstacles to the national and emotional integration of the people will be removed.

Religious, linguistic or regional groups at times seem to oppose such integration but if we carefully analyse their attitudes, we will find that what they oppose is not integration but the loss of their identity.

Minorities are generally more sensitive about the retention of

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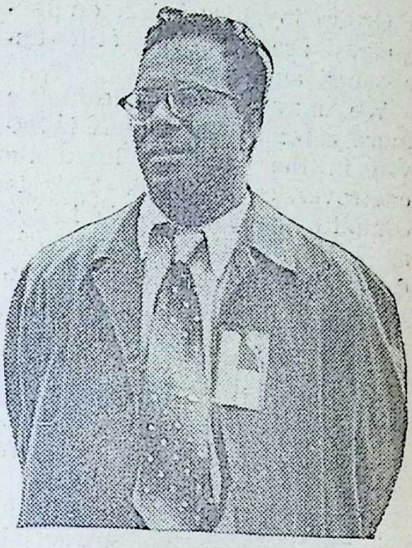
their separate character. Majorities do not generally insist on such retention, because they know that greater uniformity is likely to lead to the acceptance of their way of life by the minority rather than vice versa.

This is one of the main reasons why religious minorities are so anxious to preserve their special traditions and characteristic culture even at the cost of estranging the majority. The same fear is behind the passion exhibited in recent times over the question of the languages of India.

It is easy for the majority to press its own point of view under the guise of national interest and dismiss the fears of the minority groups as parochial.

One may certainly argue that the larger national interest should always prevail over the interest of a section or group. Unfortunately, however, the majority has often a tendency of identifying the national interest with its own interest.

There need not be any dishonesty or hypocrisy in such identification, for it is a common human failing in India and elsewhere to regard one's own point of view as the only correct and right point of view. Why should one adopt a view unless one regards it as right? As against this, we have to remember that some of the greatest values of life have



Prof. Humayun Kabir

been preserved or created only because a minority stood out against the dictate of the majority. If we hold that the interest of the larger group should always prevail, we must also hold that Maharana Pratap Singh of Mewar, Robert Bruce of Scotland or William Tell of Switzerland deserve to be blamed rather than honoured for the attitude they took in championing the cause of a smaller group against the claims of a large empire.

Separatism based on race or religion is no longer a live issue in India. Even the adherents of caste are on the defensive and support their claims only surreptitiously.

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Group loyalties based on languages are however still unabashed and frank.

We may therefore examine more carefully the issues involved in the present linguistic controversies in India. This is complicated by economic issues as well but even apart from economic considerations, language has a function in human life which can be ignored only at our peril.

Language is in fact an even stronger principle of unification, and therefore by implication also of division, than religion.

One may change one's faith or political beliefs or social habits but it is almost impossible to change the language in which one has been brought up.

It is through language that a man receives impressions from outside and expresses his inner thoughts. All traditions come to him through the linguistic medium. All present experience finds a tangible embodiment in language. It is again through language that individual and communal aspirations are formulated and stabilised.

How close language is to personality can be proved by a very simple test. Even the most intelligent individual feels a sense of bafflement and develops a feeling of inferiority if placed among a group whose language he can not fully understand. Complete ignorance does not have quite the same effect for in such cases, there is no participation and therefore no sense of defeat or failure. Partial understanding intrigues and challenges him but at the same time also tends to freeze his mental faculties and tire him out intellectually and emotionally.

The linguistic rivalry of different Indian groups has been further strengthened by the fact of economic rivalry.

Public employment has acquired a special significance in the peculiar context of the Indian situation. It not only gives economic security but also brings social prestige.

Indian agriculture is underdeveloped and employs a vast number of people who are only partially employed.

Indian industry and commerce are perhaps still less developed and cannot absorb more than a fraction of the people.

Except for a microscopic minority, neither agriculture nor industry and commerce can offer material comfort or mental satisfaction.

Economic well-being and social prestige have thus combined to give added importance to public services in India. It is natural that in such a context there should be strong competition for such services. For the same reasons, there is increasing competition for represent-

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tion in legislatures and local bodies.

In fact, the struggle for a share in public services and in representative institutions was one of the major causes for the partition of India.

The controversy over the linguistic issue today is also largely due to the same desire for sharing the good things of life. The struggle over the choice of the official language of India has become charged with the hopes of the majority and the fears of the minority language groups.

It may not be explicitly formulated and may not even reach the level of conscious thought, but there is little doubt that at least a part of the insistence of the Hindi speaking people to make Hindi the official language of the Union is based on their expectation that this would place them in a position of advantage in public life and public services vis-a-vis the other language groups of India.

It is equally certain that fear on this account—not always explicitly stated and perhaps not even consciously realised—is one of the major reasons for the opposition from people speaking other languages.

This sense of conflict can be removed only if all the major languages of India are treated as equal.

No doubt this has been formally accepted but the tension has not been resolved because of doubt about its translation into actual practice.

There is at times an unconscious assumption by the majority that its language will have a superior position and the minorities react against such a possibility in no uncertain terms.

National leaders have recognised the need of removing all doubts on this point, as is clear from the Prime Minister's unequivocal declaration that all the Indian languages are equally the national languages of India.

The more intense loyalty to a smaller unit arises out of its fear of submergence in the larger group. It expresses itself in different ways in different countries and with different groups. Fundamentally, such fear may be regarded as an absence of confidence in social justice.

When a group demands separate electorate or reservation of a percentage of posts, it has in the background of its mind the fear that without such support it may not receive its legitimate dues.

The emphasis on caste or community or language or province is intended to buttress its claims against stronger rivals.

Nor are such fears altogether without justification. Caste and community bonds in India have

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been so strong in the past that even today highly-placed men are at times ready to give special treatment to the claim of persons belonging to their family, caste, community or State. This applies not only to employment but also to various facilities in trade, industry and commerce that are now in the gift of the State.

If all men and women, regardless of language, religion, community or State, could be sure of equal treatment, one of the major causes for group loyalty and the consequent fissiparous tendencies would disappear.

★

The concept of equality of all in the eye of the law is a comparatively new human phenomenon.

It is certainly a completely radical departure from the past so far as India is concerned.

In ancient India, there was one law for the Brahmin and another for the non-Brahmin.

In mediaeval India Muslims enjoyed rights which were denied to non-Muslim citizens. Even among Muslims, the ruling clans claimed special privileges.

During the British days, there were special juries and special prisons for men and women of British origin.

It is only with the adoption of the Republican Constitution of India in 1950 that complete equality of all in the eye of the law has been accepted as a basic principle of our national life.

When this principle becomes operative in our everyday administration, one of the major divisive factors in Indian life will have been removed. I am myself convinced that what is often described as linguism or casteism or communalism is basically the expression of the fear of a weaker group that it may not receive what is due to it.

To concentrate on these different expressions is therefore to treat the symptoms without eradicating the cause. The cause can be removed only when justice becomes not only in theory but also in practice the guiding principle of society and the State.

It has to be recognized that loyalty to the nation or the State does not and need not mean the denial of feeling for one's own group or community.

For one thing, all human beings are simultaneously members of many different groups.

Unless economic or political interests are mixed up with a man's faith, there is no reason why there should be a clash between his religious and his national loyalties.

Wars—even when they have been given an ostensibly religious colour—have generally been waged for purely mundane reasons.

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One may safely infer that group loyalties as such do not necessarily interfere with loyalty to the nation.

Besides, group loyalties generally pull in diverse and sometimes contrary directions. Groups are formed not only on the basis of language, religion or community, but also on the basis of interests.

Men of the same political faith adhere to one another with an intensity which often cuts across the barriers of language, religion and nationality.

The way in which Communists all over the world tend to cling to one another is evidence of the strength which political affiliation may bring.

Similarly, Muslims have certain affinities towards one another regardless of their territorial or political loyalties.

Artists and scientists also form a brotherhood of their own which cuts across groupings in their fields.

The Marxist call for the unity of the workers of the world has been matched by the practice of unity among the world's capitalists.

It is evident that many men simultaneously belong to a religious, a professional, an aesthetic, a linguistic and a political group and there may be cases where a particular individual is the only member common to all these different groups.

Personal or group jealousies have no place, and in fact never occur where the energies of an individual or a group are engaged in the accomplishments of tasks that are felt to be nationally important.

During the days of the national struggle, there was a sense of purpose which gave unity and strength to the most diverse individuals and groups.

Today, the task of national regeneration offers the same challenge to all Indians alike.

In the past, openings were few and were limited only to the privileged sections of the community. As a democratic republic, India has abolished all vestiges of privilege and vested interest.

Our Constitution not only offers but guarantees equality of opportunity to all. Such equality can be realised only in an atmosphere of justice and fair play.

Once an atmosphere of hope, expectancy and optimism is created, the fears and suspicion which are at the root of fissiparous tendencies will have little scope.

To work for an India in which all languages, all religions, all communities, in a word all interests and aptitudes will find ample scope for expression and fulfilment is the surest way of achieving national and emotional integration.

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the UNDYING LAMP

MEN have become used to falsehood and dishonesty in the belief that these help them to get on. They brush aside morality thinking that is useless. But that is not the way of life. Dharma alone is good; it alone is happiness, skill and wealth. If dharma declines, a country cannot prosper. Everyone will become poor. Deceit and falsehood will ruin society. If society decays, all of us will be ruined.

Once a group of fisherwomen were returning home late from a fair. They were delayed at the fair by rain. On their way home, they rested near a cottage close to a flower-garden. The gardener was a good man. "Spend the night here and go early in the morning," said he. The fisherwomen agreed and stayed.

The fisherwomen could not get a wink of sleep in the night. They rolled on the ground but could not sleep.

There was a basket of jasmines in the room where they stayed. It was meant for sale the following morning. The fisherwomen were overpowered by the fragrance of the flowers, and so they could not sleep. After a time, one of them stood up and said: "This 'foul smell' does not stop but grows ever stronger. We must do something to put it down."

They took some water, sprinkled it on their fish-baskets and drew them near. The fish-odour overpowered the fragrance of the jasmines. The fisherwomen slept soundly thereafter.

* * *

Everyone conceives of bliss after his own tastes. If good company and good habits do not govern us, bad ways will seem superior, and indeed essential to our life.

In this iron age, there is only one penance which we need perform. That is to speak the truth. We say "No" even to that. Merchants, officers, all should speak truth. Truth alone is cleverness. That is the

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way to realise God as well as genuine success in life.

On some festive days we light a lamp that must not die out. It must always keep burning. If it goes out, we fear some mishap will befall the family. So also, the thought of God is an undying lamp set in our hearts. We should see that that lamp lit in our heart never goes out. Whatever we do, we must take care to feed the lamp with oil and trim the wick. Nothing will be hindered by it. True success will then be ours.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

What Life Has Taught Me—*Contd.*

time, that no one would do so if it goes counter to his inner nature. We would always be committing mistakes and repenting in vain for it. Such is life, and such it will always be. The real truth and injunction for all men for all time, is embodied in the beautiful words of the *Bhagavad Gita:*

श्रेयान् स्वधर्मो विगुण:
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मो निधनं श्रेय:
परधर्मो भयावह: ॥

"Better one's own duty, though destitute of merit, than the duty of another well discharged. Better death in the discharge of one's own duty: the duty of another is full of danger."

B. J. Competition—4

Great Moments in Indian History

(1) Original contributions are invited from readers of 'Bhavan's Journal' on "Great Moments in Indian History."

(2) Only one Moment can be written upon by each contributor.

(3) In judging the entries the main criterion will be the ability to dramatise the situation bringing out the best in it within limits of historical facts or credence.

(4) The Moment may not necessarily be of all-India character. It may belong to a province, town or even village, supported by historical evidence or widely current legends but must have a bearing on Indian history.

(5) The length of the article should be about 2,000 words.

(6) The article should be neatly typed on one side of the paper and contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(7) Entries should be marked "Great Moments in Indian History" and the last date for receiving them is June 29, 1958.

(8) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the panel of judges appointed by the Bharatiya Vidya Bhavan whose decision shall be final.

(9) Prize-winning articles will be published in the Bhavan's Journal.

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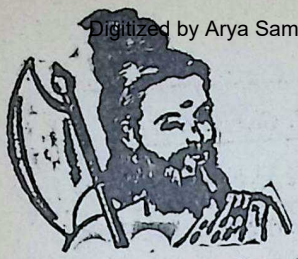

Bhagawan Parashurama

PART IV: ON THE BANKS OF THE NARMADA

K. M. Munshi

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama decides to take up the challenge, but wants to wage the war in his own way. He foils the Sharyata conspiracy.

We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama but later falls for him. Arjuna starts suspecting Mriga.

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9. Daddanath Aghori

WHEN the boat in which Mriga sent away Rama came near Chandrateertha, one of the boatmen bored a hole in the bottom of the craft and sank it. Rama recognised the man who had scuttled the boat. He was Jyamagha, the last survivor of the Sharyata tribe which he had destroyed.

On the southern bank of the river Narmada in an accessible forest was the home of the dread Aghoris, who lived on raw flesh and the marrow of the brain and who on dark nights gathered in funeral grounds whenever they went out of their home forest.

Rama, who was unaware of the Aghori forest, plunged into the river when the boat was sunk and began to swim towards the south bank of the river with Jyamagha in hot pursuit. Rama, however, reached the bank first. Jyamagha as he came near the bank saw a crocodile with mouth wide open dashing after him. Rama, who saw the danger, flung his battle-axe at the open jaws of the monster, which disappeared in the waters, reddening the stream with its blood.

Jyamagha, who had come to kill Rama, finding that his intended victim had saved his life was overborne by gratitude. However, before he could thank his saviour, ghoulish screams resounded in the forest. Aghoris, with weapons made of animal ribs, swept down upon them and captured them.

Even after hearing Mriga's report of how the boat which carried Rama was sunk, Loma

Bhagawan Parashurama

Dear reader,

Fortnight after fortnight I have been summarising my novels and dramas dealing with Vedic and Puranic life in a novel form.

But I must disappoint you now. As you know, for four months I am going abroad and will not be able to summarise the novel in the form I have done so far.

But if I discontinue **Bhagawan Parashurama** for four months, you will lose interest in the story. I have, therefore, decided to give you a short summary of the remaining chapters. I hope you will forgive me if you find it less interesting.

K. M. Munshi

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did not lose faith in the powers of her lord. She could not believe that any human agency could end his life. So she decided to get into touch with the Guru of the Aghoris, the dread Daddanath, whom people had heard of, but never seen. He could, said the reports, fly in the air and walk on the waters. His thirst for human blood was attested to by the presence of a corpse, whose head had been severed by his claws and whose veins had been sucked dry by him.

In order to establish contact with Daddanath, Loma went to live in a lonely house in Mahishmati. She made friends with those who claimed to know the fearful rites of the Aghoris and mastered them. With Rama's name on her lips and his living presence before her eyes, she performed those horrifying rites at midnight in burning grounds sitting in front of funeral pyres. The stray Aghoris who came there at nights to perform their rites were pleasantly surprised to find someone so devoted to their weird cult.

Loma came to know that Guru Daddanath came only once a month in the late hours of the dark night to the cremation ground near Pashupati's temple at Mahishmati. Then as was his wont he made the offering of the skull of a freshly killed human being.

On the appropriate day, therefore, Loma made the ritualistic signs of the Aghoris and placed an offering in the cremation ground and climbed a tree nearby to watch the coming of Daddanath, whom none had seen before. Soon after midnight, she heard the lapping of waves and then saw a giant cat coming out of the river and running up the bank on all fours. The huge creature, which had hair all over its body, killed a man with its claws, sucked his blood, and standing on two legs, offered the skull as an offering to Lord Pashupati.

Loma who was stupefied with horror on seeing Daddanath, found it difficult to get into touch with this fearful creature. No one would accompany her when she sought his hiding place. She finally induced two or three staunch and brave men to come with her to the place where he came at the bank of the river, but they fainted at the sight of the weird creature who came walking over the waters of the river. And she herself nearly swooned with terror when she saw Daddanath feeding a pet crocodile and slipping away swiftly, pausing only a moment on the waves of the Narmada.

But hope burned bright in Loma. Fishermen brought her the tale of a tall, white man having been seen moving among the Aghoris on the south bank of the river opposite Chandra-

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Vaertha. Thereupon through one of Rama's devoted disciples, she conveyed the news to Arjuna that Rama had been accepted by the Aghoris as their Guru. The angry emperor, therefore, started harassing the Aghoris in Mahishmati. Daddanath retaliated. First a soldier was found killed, then the son of Arjuna's commander, both by the characteristic method of Daddanath, that is, the head being severed from the body by claws, and the veins sucked dry.

After this, mysterious symbols of Aghori rituals were found night after night in Arjuna's palace. Sometimes, in the mornings, they were found drawn even in front of his bed. Guru Daddanath was unrelenting. One day Arjuna's favourite little image of the god Pashupati disappeared from under his pillow, and his nerves were shattered. Terrified by the relentless pursuit of the dread but invisible foe, whom he could never meet, he lost courage, behaved brutally by day and shivered with fright by night.

Mriga came to know that Loma had propitiated Daddanath and was working through him for Arjuna's destruction. She, therefore, met Loma and implored her to intervene with Daddanath and save Arjuna. The only way to save him, Loma said, was to stop harassing the Aghoris. Arjuna invited a truce and stopped molesting the Aghoris, whereupon Daddanath gave up reprisals.

However Arjuna felt mortified that he, the world-conqueror whom everybody feared, had been terrorised by the Aghori chief. The truce was no truce for him. He wanted to avenge himself on Daddanath and planned to kill him on the next dark night when he came to the temple of Pashupati to make his monthly offering of a human skull.

Loma had now propitiated Daddanath who had taken kindly to her and this very night she asked him whether a stranger had come to the Aghori forest a year and half ago. Highly pleased with her friendliness to the Aghoris, Daddanath told her of the arrival of Bhargava Nath whom he had adopted as a son. Loma told him that Bhargava was her husband and that she wanted to be taken to him. Daddanath promised to take her to the Aghori forest when next he came.

Arjuna who had already concealed himself behind a rock, rushed upon Daddanath, his mace upraised. Loma wounded him in the arm with her discus. Arjuna made a rush at her. Daddanath howled, made weird noises and went down on all fours.

As the swords of Arjuna and Loma clashed, and Loma's weapon dropped from her hand,

(Continued on page 46)

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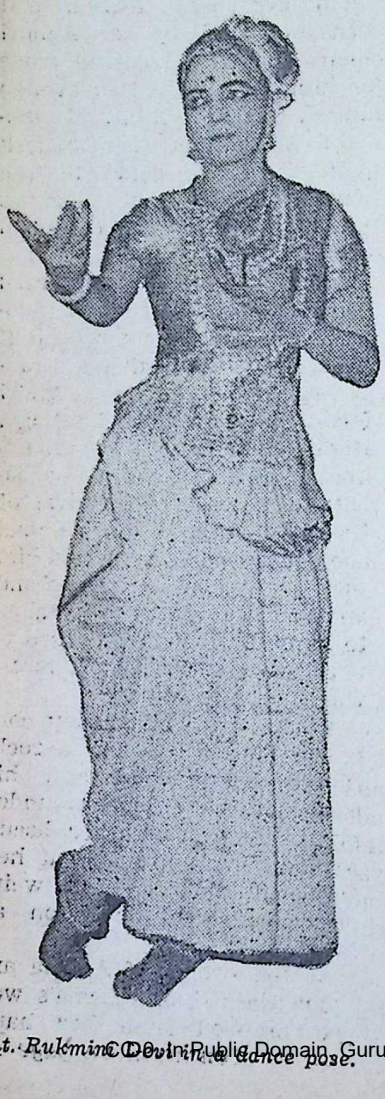
Dance Heritage of India

● Govind Vidyarthi ●



Smt. Rukmini Devi in a dance pose.

DANCE has been so much in the life of the people that our forbears had conjured up the course of the universe as the expression of the Cosmic Dancer "whose *angik* set the universe in motion, whose *vachik* is the source of all sounds, and whose *aharya*, the moon and the stars".

The great sage Panini whose monumental work on Sanskrit grammar stands unequalled in the world is said to have invoked the blessings of Lord Siva for enlightenment before he undertook the Herculean task. The Lord at last appeared dancing and sounded his *Damru* from which the sage picked up the cue.

The archaeological monuments found in abundance all over the land bear witness to the fact that the numerous deities who guard our destinies and guide our path have been conceived and worshipped in their dancing poses. Thus we have the dancing poses of the Supreme Lord as the creator, preserver and destroyer. Similarly we have the dancing poses of Ganesh, Saraswati and Krishna. Thus associated with the Gods, dancing has been considered the best offering to them. Hence the stipulation of Bharata.

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"Nritya must form part of all ...brations and must be performed ...fore every undertaking as it is ...culated to make the occasions ...spicious."

If the philosophers, thinkers, writers and artists reflect in their creations the social life of their time, then it can be safely said that dancing has been prevalent among the people at all times and we know that it has survived to this day in spite of the vicissitudes of history and the vagaries of countless years. Our people dance when they are happy. Every tribe, every area has its own dances as the spontaneous expression of joy. Our people burst out into songs and dance when they have to propitiate a deity or when they relax after a day's hard labour. A bounteous harvest makes the people dance in its celebration. Numerous festivals, seasonal, social and religious alike are accompanied by dances.

In course of time we have developed four well-known classical dances such as Kathakali, Bharatnatyam, Kathak and Manipuri and a few lesser known classical dances such as Satria, Kuchipudi, Odissi, Bhagwat Mela, Chhao, etc. All these dances more or less conform to the rules laid down by Bharata.

While it is possible that all these dance styles have been developed from a common source it is difficult to say with any amount of precision as to when and how they developed. However, the form in which the classical dances of our country are presented today is comparatively of recent origin.

Although dancing existed among our people from ancient times, history speaks of state patronage extended to it from the time of the Mauryas. Since then, successive kingdoms that ruled the country have kept up the tradition of patronage to the art of dancing in varying degrees.

The art of dancing got a fresh impetus with the growth and development of the Bhakti movement when a class of dancers began to be associated with the rituals in the temples of South India as also in Orissa. Thus in the cloistered sanctum of the temples were preserved the best traditions of dancing, unaffected by political upheavals.

During the 16th and 17th centuries we find a general revival and development of the art of dancing. *Kathakali*, the classical dance style of Kerala, took shape under the patronage of the local Rajas and chieftains and *Bharatnatyam*, the dance style of Tamil Nad, was codified and popularised in Tanjore under the patronage of Maratha kings. In Manipur King Bhagyachandra reorganised and popularised the Raas dance while in the North, Mughal emperors, Nawabs and Rajahs helped and encouraged the *Kathak* style of dancing. Thus

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four distinct types of classical dances developed in the country. These styles have been preserved and nurtured with almost fanatical zeal in their different regions. Their protagonists have been claiming superiority of one over the other. The existence of alien rule with the people divided into various states and principalities has played no little part in this regional and parochial approach to the art of dancing.

But things have changed. The achievement of independence and subsequent disappearance of states have helped to demolish a number of barriers. A national outlook has been developing among the people with the result that there is today among all sections of the people a strong urge to think in terms of a national cultural heritage. In the field of art especially that of dancing this development has been a most significant event.

Whereas traces of a common origin can be found in all classical dances, no efforts have been made so far to bring together scholars and expert exponents of all these styles so that a better understanding could be achieved in the interest of further development and progress.

BHAGAWAN PARASHURAMA—*Contd.*

Daddanath jumped on to the back of Arjuna and his long sharp nails sought the throat of his victim. Arjuna exerted every muscle of his powerful body to shake off the Aghori. The shrill cries of Daddanath rang like the sharp notes of a trumpet in Arjuna's ears, and in a faint, he fell to the ground.

Daddanath's long nails had almost pierced Arjuna's throat when Loma cried, 'Daddanath, Master, do not kill him. I have promised his queen that I will not let him be killed.'

Daddanath who had grown fond of Loma agreed to her request but hit Arjuna into unconsciousness. Loma, who had already been wounded, also fainted. Daddanath, when he saw her falling, came running back to her from the river which he had entered to return to his forest home riding on the waves, and lifted her up.

At the moment Arjuna of the Thousand Arms regained consciousness. He got up, took his sword from the ground and rushed towards Daddanath.

But aghast, he stopped! Daddanath flew into the air and the sword fell from his grip. Then he saw the Aghori rushing away backwards, standing on the waters of the Narmada with Loma held in his arms.

Arjuna terrified lost consciousness and fell where he stood.

[To be continued]

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from issue dated April 6, 1958)

LESSON VI

Early in the morning, a few boys came to a playground situated in a garden. They came there to play. The following dialogue takes place.

उद्यानस्थक्रीडामण्डपः।
udyānastha-krīḍāmaṇḍapaḥ
situated in a garden playground
= playground in a garden.

प्रथमो बालकः—
prathamo bālakaḥ—
first boy—

भोः कष्टम्।
bhoḥ kaṣṭam!
oh, how sad!

अद्य विद्यालयं गन्तुं न शक्नोमि।
adya vidyālayaṁ gantuṁ na śaknomi|
today to school to go not I am able.
= I am unable to go to school today.

द्वितीयो बालकः—
dvitīyo bālakaḥ—
second boy—

केन हेतुना।
kena hetunā?
by what reason?

प्रथमो बालकः—
prathamo bālakaḥ—
first boy—

पाठाभ्यसनं समीचीनतया न कृतम्।
pāṭhābhyasanaṁ samīcīnatayā na kṛtaṁ|
lesson-learning in a fit manner not done.
= I have not learnt my lessons well.

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तृतीयो बालकः— सखे अधुना विद्यालयचिन्तां त्यज
tṛtīyo bālahaḥ— sakhe! adhunā vidyālaya-cintāṁ tyaja |
third boy— friend! now school-thought leave off.
= Friend, give up now the thought about schoo

इदम् क्रीडास्थानम्। आगच्छ
idaṁ krīḍāsthānaṁ, āgaccha
this playground, come.

क्रीडाकौतुकेन प्रमोदयामः।
krīḍākautukena pramodayāmaḥ |
by the fun of play let us enjoy.

= This is playground; come, let us enjoy the fun of playing.

द्वितीयो बालकः— साधु उक्तम्। अलं विषादेन।
dvitīyo bālakaḥ— sādhu uktaṁ | alaṁ viṣādena |
second boy— Well said. Enough of sadness.

यदा विद्यालयं गच्छसि तदा पाठचिन्तां करोषि।
Yadā vidyālayaṁ gacchasi tadā pāṭhacintāṁ karoṣi |
When to school you go then lesson-thought you do.

अधुना सर्वचिन्तां परित्यज्य क्रीडया विनोदयामः।
Adhunā sarvacintāṁ parityajya krīḍayā vinodayāmaḥ |
Now all thought giving up by play let us enjoy.

= Well said! Do not be sad. When you go to school, then think of your lessons. Now give up all anxieties and let us enjoy our play.

[To be continued]

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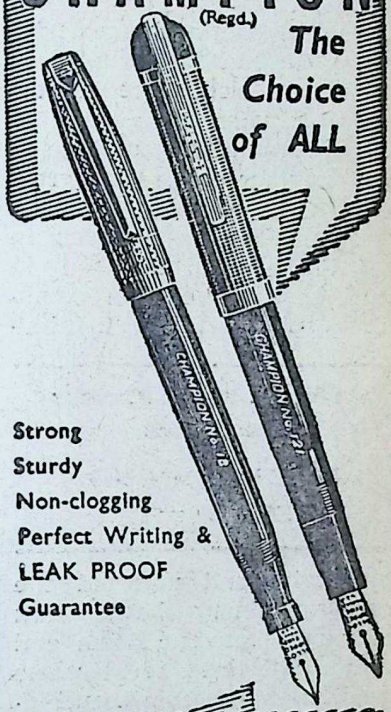

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B. J. Competition—3

URMILA

J. S. MUDALIAR

SINCE times immemorial, *Ramayana* has occupied an unparalleled place in the minds of Indian masses and intelligentsia and will continue to so occupy for ever. The great Adikavi Valmiki in Sanskrit, that great *bhakta* Tulsidas in Vraj Bhasha, and Kamban in Tamil have penned this monumental epic in their own inimitable styles and narrated the great sanguinary battle that was fought between Rama and Ravana. All these great poets have written this epic beautifully, lucidly and philosophically. The chequered series of thrilling events lend enchantment and grace to this epic. Yet, these great souls have done a grave injustice in not exalting the magnitude of the unprecedented self-abnegation of Urmila, the unfortunate better-half of Lakshmana. These noble bards dilated while singing in the fullness of their hearts the paean of the praise of Sita's sacrifice, but unfortunately flipped Urmila into the ever-yawning gulf of oblivion.

Bhavabhuti and Murari, the two blessed sons of Goddess Saraswati, wrote great dramas in Sanskrit in which they dealt with the various colourful episodes of the life of Rama. But out of them only Bhavabhuti wrote about Urmila and that too is scanty. Among modern poets, our revered Poet Laureate Dr. Rabindranath Tagore wrote an excellent panegyric, in which he extolled her sacrifice. But still, it is not widely read. Valmiki, Tulsidas and Kamban made only a single allusion to her person; and that too when she was married to the doughty Lakshmana, after that great event of Rama-Sita Swyamvara took place. Afterwards, she is found nowhere in that mighty spectacle of *Ramayana*.

With a silver-spoon in her mouth and a sceptre to toy, Urmila was born in this world as the eldest daughter of King Janaka out of his own flesh and blood. She was younger to Bhumikanya Sitadevi. From very childhood upto the attainment of marriageable age, Urmila merrily frisked with Sita as her sprightly, sportive and vivacious companion. Thus with a rare sweet reasonableness combined with a supple crouch

---

The Puranic Woman Character I admire most

PRIZE-WINNING STORY—2

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...obedience and respect to Sita ...d her father, Urmila grew ...t of her baby-shoes as a well-...groomed and disciplined young ...dy. She was as delicate as a ...se-petal and blossomed forth ...e a beautiful, palatable and ...during rose flower in her ver-...al burgeoning. A reference is ...ade to her charming persona-...ty by Sri Ramesh Dutta in his ...anslation of *Ramayana* in ...nglish, in the following lines:

Tears bedew his ancient bosom,
Gods and men his wishes share,
And he sprinkled holy water on the blest and wedded pair (Rama and Sita).
Next he turned to Sita's sister,
Urmila of beauty rare.

This sequence is of *kanya-dan* performed by Janaka when he sees Sita married to Rama. In that same book, Janaka is shown adjuring Lakshmana, "Take my dear devoted daughter, *Urmila of stainless love,* Lakshmana, fearless in thy virtue, take thy true and faithful wife, clasp her hand within thy fingers, be she thine in death or life."

Thus, chaste to the core of her heart, and untainted in her lofty character, she was married to Lakshmana. As a matter of fact, she was a typical Indian woman who comes in the glorious line of Sita, Savitri, Draupadi, Damayanti and others.

At the time of her *panigrahana,* she must have painted the pictures of her future life in rosy colours. Affected by Cupid, naturally she dreamt that she is reposing cozily on a bed of petals, hugging her Lakshmana, incessantly billing and cooing, sometimes feigning resented, but always fidgetting and bustling in the rapture of her joy and drinking the silvery-beams emitted by the 'candle of the night' on the full-moon day. When that red-letter day of marriage dawned, some days fled like shadows in her short spell of love life. As her soul was merged completely in that of Lakshmana, she took ethereal flights of fancy in her ecstasy. So much was she entranced in her love. She always yearned to the very core of her heart to pour her divine love on Lakshmana.

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When she was thus planning her life, Destiny planned otherwise! Miserable fate was largely writ on Urmila's face. But hitherto her face was bedewed with happiness that cloaked her misfortune. Callous Time was slowly and furtively darting its hand to tear out her veil of heavenly happiness into shreds and tatters. Poor Urmila! While she was rapt gambolling in her delight, she could not even smell the scent of the approaching jeopardy that would wreak on her total ruin. The luring cup of life was just reaching her lips. Destiny grisly snatched it because that inexorable hour drew nigh in which Kaikeyi gave vent to her bile and jealousy and expressed to Dasaratha, her desire of getting fulfilled the boons which Dasaratha endowed on her when she succoured him in the thick of the battle, in which he fought valiantly against the Rakshasas on God Indra's beseeching.

This vile desire of Kaikeyi raised a great commotion in the palace at Ayodhya. King Dasaratha sank with grief. Bharata was irritated and he bitterly impugned his father. But Lord Rama assured Dasaratha to fulfil his plighted words by wending up his way into the sylvan and therein nestle for fourteen years. Sita also decided to follow Rama. But Rama exclaimed, "How can a delicate princess like you endure hardships and accompany me into the forest beset with dangers?"

But Sita replied, "Wherever my *swami* goes, there goes Sita. How then you can talk of 'royal' birth and 'princess' to me? I will go wheresoever thou goest."

So she followed him. Dutiful Lakshmana also accompanies the couple. Here a severe blow was dealt to Urmila. She had to suffer the pang of separation for fourteen years! Before the *vanvas-gaman* she would have shuddered even at the thought of separation for a moment. How then was she going to endure this mortal coil which will grow more and more cumbrous and finally corrode her heart in the spell of fourteen years? Even if the bolt from the blue had fallen upon her, she would have endured it bravely provided her dear husband was near her. It was the most unkindest cut of all.

This buffet of circumstances so petrified her that she stood agape, and even tears refused to well up and gush forth. Her senses were benumbed, blood congealed and her heart frozen. Sita could easily tide over physical difficulties and hardships by getting inured to it when Rama was always hovering near her. But who can console the unfortunate woman whose heart was flaming with agony and torn asunder by the warr-

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dogs of flesh and Dharma? She was violently tossed in the maelstrom of conflicting emotions. Flesh was nagging her to keep the company of her husband but Duty or Dharma demanded to abide by her husband's order (presumed) of remaining at home. Up-till-now the charming face that was wreathed in smiles and exuded cheer wherever she went, at once turned ghastly pale as if she never knew what happiness was and forced sardonic smiles with lurid glares. How demoniacally her heart was bruised and yet the divine instinct of Duty flogged the mundane instinct! She braced herself up without a grumble and cheerfully suppressed her desires that were aroused by Cupid, which surged in her heart and ultimately she strove successfully to abide by the queer Dharma that had befallen her.

Here she attained the stature of those great women like Savitri, Damayanti and a host of others. Had she been stubborn and entreated Lakshmana to allow her to follow him into the forest like Sita, Lakshmana would never have refused her to take along with him. She never grumbled, wept or heaped curses upon others for her misfortune but meekly submitted herself to the 'orders' of the Dharma. When she was bubbling with youthful spirit, she had to stifle her soul and become a nun, yet dwelling in a palace.

Savitri went to Yama only to beg him to give back her husband's life. Sita followed her husband as it was her 'Stree-Dharma'. Then why Urmila had to repudiate her 'dharma'? She had to go through this ordeal only to immolate herself as a true Karma Yogin at the altar of life by being complacent in rotting in obscurity. Really Urmila was a veritable paragon of saintly virtues.

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QUESTION BOX

ANSWERS by K. M. Munshi

440

Sri H. S. Nagaraja, Bangalore 3.

Q: Do you consider the present position of Indian economy as balanced one or is it imbalanced?

A: Our economy will be balanced only when Agriculture, including Animal Husbandry, Forestry and Land Reclamation, is given pre-eminence so essential to our existence.

441

Sri A. J. Bhaskara Rao, Guntakal.

Q: Will you please explain why you are known as Kulapati especially in 'Bhavan's Journal'?

A: In the Bhavan's Constitution, the Sanskrit word for President is 'Kulapati'. Bhavan is a registered Society and a number of institutions are bound together, so to say, by the service of its Founder-President whom some people look upon not as ordinary office-bearer. I also try to develop towards the workers, teachers and students and even the members and the readers of the Journal a personal attachment. Therefore, they found the word 'President' insufficient to convey my relations with the institution. That is why they honour me as Kulapati—the head of the Ashram. As the Letters when they were first written were primarily intended for the workers, teachers and students, the Letters came to be known as Kulapati's Letters.

442

Sri B. Bhima Rao, Bellary-2.

Q: Do you consider that dancing conduces to good morals?

A: Dancing is the expression of the freedom and joy of the soul. If sexiness is excluded, dancing is not only moral but ennobling.

Indian dancing is free from sexiness. Mixed Western dancing and recently introduced Latin form of dancing—rumba and rock-n'roll—are both sexy and ugly. I have never been able to see in Indian dancing these artless modes without a sense of shame at our national degradation.

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MAHAKAVI VALLATHOL

G. C. Iyer

The Mahakavi

NEWS of the recent passing away of Sri Narayana Menon widely known as Mahakavi Vallathol, will no doubt be received with profound grief by his admirers and countless countrymen. Great indeed is the loss to fine arts and literature, but instead of mourning over the inevitable, it will be worthwhile, on this occasion, to refer to some aspects of the poet's life and times, because:

> Lives of great men all remind us
> We can make our own life sublime,
> And departing leave behind us—
> Footprints on the sands of Time!

More than 79 years ago, in the obscure little town of Tirur, Ponnani Taluk, Malabar, was born a child destined to bring glory not only to the Taravad of Vallathol, but to Kerala and India as well. Early in life, the boy showed promise of his future literary greatness.

Whilst yet in his teens, so steeped was he in Sanskrit studies that he commanded a remarkable degree of proficiency in Kavya, Natya and Alankara. Apprenticed by his uncle to Ayurveda, he instead turned to poetry as a duck to water. The Muse was kind to him, and he undertook no form of writing which he did not adorn. A number of books followed in quick succession, and whilst public recognition was encouraging, it did not turn his head.

It requires rare qualities of head and heart and literary merit of no mean order to be hailed as a Kavi, indeed a Mahakavi by a critical world. It must not be forgotten that a long and distinguished line of poets have graced Malayalam literature since centuries back beginning with Ezuthachan (literally meaning the father of the written word) and Kunjan Nambiar of immortal fame. One who claims to be their successor in modern times has no easy task, but Vallathol was equal to the demand. Along with Ullur S. Parameshwara Iyer and Kumaran Asan, he was one of the Big Threes of Kerala Sahitya;

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his death represents the end of a chapter and the beginning of a fresh literary era.

In attempting to trace the work and genius of our hero, the first thing which comes to mind is his translation, into Malayalam verse, of the epic story of *Valmiki Ramayana*—a splendid success. If this translation shows all the freshness and vigour of a young man of 27, the subsequent translation of the *Rig Veda*—probably his *magnum opus*—undertaken at the far end of his life has all the marks of mature scholarship and wisdom. In between are several pieces of writing, original and otherwise, devoted to dance and drama, which the student of literature will do well to investigate and appreciate for all they are worth to the present and the future.

During the time of Mahatma Gandhi's non-co-operation movement, Congress was certainly a live force in Travancore and Cochin States, and Mahakavi Vallathol spared no efforts to champion the nationalist cause, missing no occasion at the same time to popularise the Swadeshi cult.

If the Mahakavi has another claim to gratitude and distinction, it is this—the establishment of Kerala Kalamandalam on the banks of the Bharathapuzha. The Kathakali type of dance-drama is peculiar to the West Coast, and if it has not been allowed to decay and die by neglect, thanks are in no small measure due to the poet who came to the rescue at the critical moment.

Mahakavi was not just a stay-at-home dreamer, dreaming dreams and hugging worn-out conventions. A born rebel, he did not hesitate to hit out as and when occasions demanded. Also, he travelled widely, carrying the message of Indian art and culture as far as Burma, Malaya and China. In 1950, he was a Member of the Indian Cultural Delegation to Soviet Russia, where he read a Malayalam poem in praise of Peace.

Elected President of the Samastha Kerala Sahitya Parishad, recipient of the title of Padma Vibhushan at the hands of the Indian President, Poet Laureate for Malayalam—all evidence of recognition in his own life-time, Vallathol will always remain for Kerala what Rabindranath Tagore was for Bengal, and Subrahmanya Bharati to Tamil Nad. Poet and patriot, Bharati was a stranger to fame and fortune in his own life time; however, his fame is now assured. Tagore and Vallathol have been more fortunate.

Game to the last, Vallathol was cracking jokes, and how many followers and friends cherished the fond hope that he would survive the crisis! However, it was not to be. Long live Vallathol!

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Immortal India—96

J. H. DAVE

KRISHNA

RIVER KRISHNA is mentioned in the old literature generally by the name of Krishnavenya or Krishnavena. It starts from near the plateau of Mahableswar. From the top of the Sahya mountain arise five rivers, all of them called Ganga. These five rivers are individually named as Krishna, Vena, Kakudmati, Savitri and Gayatri. Rivers Savitri and Gayatri combine with each other and meet the Arabian Sea near Bankot. Kakudmati is the same as Koyna. The Vena is usually identified with Penganga, which meets river Warda and the united stream known as Pranihita meets river Godavari. Venna or Vena meeting Krishna is the modern Yenna.

At certain places river Krishna and river Venya are mentioned separately. Sometimes they are treated as one.

All the rivers rising from the Sahya mount are said to destroy sins even if they are only remembered and out of the five rivers, Krishnavenya is considered the best. Sometimes Krishnavenya is taken to be the name of the river which flows after the confluence of Krishna and Venya. The two rivers Krishna and Venya (Yenna) meet at Mahuli which is about four miles from Satara. The *Mahableswara Mahatmya* mentions all these five rivers. River Krishna is one of the three great rivers of South India, the other two being Godavari and Kaveri. Like these two other rivers Krishna also starts from the western side of India and flows towards the east, practically crossing the whole of the peninsula. It is true that in point of sanctity rivers Godavari and Kaveri are more frequently mentioned than river Krishna, but this river has the largest drainage area among the three on account of the fact that Krishna is helped in this matter by her two great tributaries the Bhima and the Tungabhadra. The total length of river Krishna is 800 miles and the area of its catchment basin about 97,000 sq. miles. The estimated average annual flow of river Krishna is 50 million acre feet and before the five-year plans approximately 18 per cent.

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of this flow was already utilised for purposes of irrigation. The goal of the Tungabadha project is to further utilise six million acre feet. There are several other schemes for purposes of irrigation and power and they are under consideration.

River Krishna has its source in the Sahya mountain, a little north of Mahableswar at a spot which is about 40 miles from the Arabian Sea in 17.59N and 73.38E. Near Karad, in the Satara District, it is met by river Koyna, which starts from the western side of Mahableswar. At Sangli, river Krishna meets Varna. At Kurundwad it is met by Panchganga. In the Bijapur district Krishna is met by Ghatprabha and Malprabha. Near Raichur the river comes down from the Deccan tableland and within a distance of three miles the river falls down by about 400 feet. In the rainy season, the water falls down with a great roar. First it is met by its big tributary Bhima, which flows through Ahmednagar, Poona and Sholapur and then it meets its second big tributary Tungabhadra running through Mysore. Near Wazirabad, Krishna is met by Musi on the banks of which stands Hyderabad. After entering the Eastern Ghats, river Krishna flows for about a hundred miles through the Andhra Pradesh. This river meets the sea principally by two mouths. At this place, river Krishna forms a wide alluvial delta. At Bezwada which is situated at the head of this delta, a great masonry dam has been constructed, and a network of canals takes the waters of this river all throughout the delta. At the place where the dam is constructed, the stream is flowing through a gap 1,300 yards wide. This place is about 45 miles from the sea. This dam was completed in 1854 A.D. It is 3,714' long and 20' high. The canals cover the whole of the delta and in the north they connect with the Godavari canal and in the south with the Buckingham canal. Parts of these canals are navigable also.

River Krishna is met by a number of big and small tributaries. The importance of Mahuli is due to the confluence of Krishna with Venya. River Chandrabagha of Pandharpur merges into Bhima which then meets Krishna. Tunga near Sringeri meets river Bhadra. The joint stream is known as Tungabhadra which ultimately meets Krishna. River Tungabhadra is very intimately connected with the past history of Karnatak; similarly Krishna along with Godavari is closely associated with Maharashtra. As a matter of fact Krishna has developed the history and culture of Maharashtra, Mysore and Andhra.

River Krishna is known by the name of Krishnavena in the

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Puranas; Kanhapenna in the Jakas and Kanhapemna in the Hathigumpha inscription of Kharavela.

River Bhima also known as Bhimaratha starts from the Sahya and this river, before it meets Krishna, is met by several streams like Ghod, Sina, Bamathora, Nira and Man. Musi is the name given to the combined streams arising from the hilly area round about Hyderabad and the waters of Musi and after meet river Krishna. Rivers Tunga and Bhadra have their source in the Western Ghats near Mysore and their combined stream is known by the name of Tungabhadra. This combined stream meets river Krishna a little north of Nandikotkur in the Kurnool District.

The source of river Krishna is about 4,500 feet high and near that source stands an ancient temple of Mahadeva. In this temple there is a small reservoir into which the waters of the stream falls from the mouth of a cow. This is known as the traditional source of river Krishna and it is very much frequented as a place of pilgrimage and as a holy spot. It is called Krishnabai. At Mahuli, where Yenna meets Krishna a fair is held five times in a year—in Kartika, Chaitra, Ashadha, and twice in Sravana.

Koyna rises from the Mahableswar plateau. During its first forty miles this river flows from a beautiful valley between the main line of the Sahyadri on the right and a branch of Sahyadri on the left. The Koyna project was included in the First Five-Year Plan and its construction was started in 1954. It is a multi-purpose project. The works are situated in the Helwak-Pophali area. They are by the side of the Karad-Chiplun road and are about 160 miles south of Bombay. River Koyna flowing in the Western Ghats has offered one of the most attractive sites for the development of cheap hydro-electric power and for providing storage for irrigation. The power-house and the transformer hall are located underground. The work in this project is divided into three stages. Forming part of the multi-purpose Koyna project, there is also the Koyna Sholapur transmission scheme.

In the first Five-Year Plan were included the two river valley projects on river Tungabhadra, which as stated earlier, is a tributary of Krishna. There is also the Nagarjunsagar (Stage I) project on river Krishna in the Andhra State. River Tungabhadra flows through the regions of Rayalseema and Raichur. The average rainfall there is below 20 inches. The monsoon is irregular, and sometimes it fails altogether. To remedy the deficiency of water the Tungabhadra projects have been

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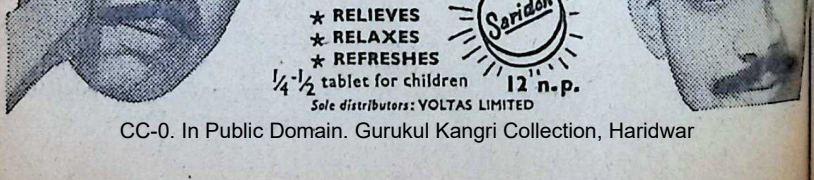
planned. They will develop irrigation and also generate power. This project will help the States of Andhra and Mysore. A dam about 170 feet high is to be constructed across the river at Mallapuram and two canals will be taken from the river on both the banks; the left bank canal will be 127 miles and the right bank canal will be 217 miles. They will respectively irrigate 5.85 lakhs acres and 2.5 lakhs acres. They will also generate 1,08,000 K.W. of electricity. The main dam and some portions of the canals have already been completed. It has been estimated that when the whole project is completed it will yield 1,40,000 tons of food grains and 80,000 tons of commercial crop. The Bhadra project envisages a storage dam and reservoir at Lakavalli irrigation canals on both banks of the river to irrigate 22,400 acres and power-houses to generate 33,000 K.W. of electricity. Bhadra as stated earlier, after meeting Tunga, is known as Tungabhadra.

When invaders attacked South India, the Princes north of Krishna failed to unite and offer resistance but those south of Krishna and Tungabhadra united under the leadership of Harihara and Bukka and the Vijayanagara empire flourished thereafter for a few centuries.

The stupas at Amaravati, Jagayyapeta and Nagarjunakonda in the lower valley of the Krishna river are classed as belonging to a special school. The slim, lively and graceful figures are represented in all sorts of difficult poses and curves. Flowers, particularly lotuses are considered to be of delicate workmanship in this school. Buddha is usually represented by a symbol.



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YOU CAN PIN THE DISEASE

WHAT may eventually turn out to be an infallible key to medical diagnosis is contained in a method which is currently being developed by the John Hopkins University School of Hygiene and Public Health, U.S.

This method, in a nutshell, consists in diagnosing diseases through blood serum patterns called mucoids. The technique involves fractionating the normal constituents of the blood serums by a standard biochemical process called 'ion-exchange chromatography.' The patterns into which the serum resolves are highly specific for different diseases and the degree of the disease does not affect the pattern. If a person has two different diseases, a confusing pattern not characteristic of either is produced. Persons of normal characteristics have been shown to possess normal patterns.

The difference consists not merely in patterns but in constitution too. One or more normal mucoids are missing and abnormal mucoids characteristic of the diseases are present.

Diseases such as rheumatic fever, tuberculosis, cancer and even mental illness have been pinned by specific patterns. Although the method is still in the process of testing and development, it would, in the event of its successful demonstration to universal satisfaction, provide a sort of 'finger print' method which will be a boon to humanity.

Epidemic and congenital or chronic diseases are amenable to this diagnostic process, both in their clinical and sub-clinical stages.

The diseases studied so far in connection with this method include rheumatic fever, kidney diseases such as nephrosis and nephritis, tuberculosis, heart disease, four types of cancer, and three types of mental disease. In all these cases the mucoid pattern is characteristic of the disease.

The mental diseases so far studied included schizophrenia, the most serious of all mental ills, manic depression and what is known as "psychotics physiological". Three different patterns were observed for these three types.

In acute illnesses the values of the characteristic serum mucoids were high, going down when the disease subsides and rising once more in case of relapse.

In studies of children with rheumatic fever, the same pattern remained even after they had apparently recovered, indicating that the disease was still in the sub-clinical stage.

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6. Satavahana

KATHA SARIT SAGAR

(SERIAL)

the previous story

Gunadhya relates his story to Kanabhuti. Born in Supratishta as the grandson of Somasarman, my father and mother were of superhuman origin; my quest for knowledge took me to the South and on return to Supratishta saw many changes. A merchant was telling this story.

IT is not a matter of pride to earn wealth through wealth. I, for one, did become wealthy without any wealth to start with. My father died even before I was born and my mother was deprived of all her possessions by wicked relatives. She went out of the city out of fear with her unborn child and lived in the house of one Kumaradatta who was a friend of our father where I was born. She brought me up by doing menial work. Being very poor, she took me to a teacher and begged of him to teach me the alphabets gratis.

She had been telling me even in my early days, 'You are born of a merchant and you must learn to trade. There is a wealthy merchant called Visakhila. He lends money to poor but honest people. If you go and ask him he will give you also the money to start with.'

When I came of age I went to his home one day. But when I went he was telling another merchant: 'You see, there is a dead mouse on the floor. You can earn money even by that! But I have wasted my good money on you, who is good-for-nothing. You have not even been able to preserve what I gave you!'

I told Visakhila: 'Look here, sir. I shall take that dead mouse as my capital,' and I took it in my hands and wrote out a receipt which Visakhila locked up.

I sold that mouse to a dealer as meat for cat and the dealer gave me two handfuls of gram for it. I ground that gram into flour and along with a pot of water, went to a place where a band of woodcutters was working to whom I gave them. They gave me two pieces of wood in return. I sold those two pieces of wood in the market for a few coins, out of which I preserved a portion and with the rest bought some more gram which I ground and sold simi-

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arly on the second day. I did this for several days. Soon I collected capital with which I purchased from the woodcutters firewood which would last for three days.

Rains came and firewood became scarce when I sold my storage of wood for a hundred gold coins! With that capital, I set up a shop and today I am a wealthy man on my own merits.

I did not forget Visakhila. I made a golden mouse and gave it to Visakhila who in turn gave me his daughter! Thus I came to be known by the name of Mr. Mouse! You will see that without a single piece of coin I have amassed this wealth!

The other merchants assembled there were astonished how the man had drawn the picture without the wall.

☆

When I went to another place I witnessed another scene. I saw a loafer (विट) advising a brahmin who had learnt *Sama Veda* and who had just received eight small gold coins. The loafer was telling the brahmin, 'You have earned enough Vedic knowledge to keep you living, but you must also learn of the ways of the world so that you may become a man of the world.'

Asked the brahmin in return: 'Who will teach me?'

The loafer replied: 'There is a courtesan yonder by name Chaturika. If you go to her she will teach you.'

. . . please teach me . . .

'What am I expected to do there?'

'Present these gold pieces to her and employ *sama* (cajole) to please if she hesitates!'

On hearing this advice, the brahmin felt elated and quickly repaired to the house of the courtesan. When he entered her house, she received him as was her wont, and bade him sit on a comfortable seat. As chaperoned, the brahmin gave her those gold pieces respectfully and with great difficulty he requested her, 'Please teach me the ways of the world.'

On hearing this strange request, people in the house who were seated afar, mostly loafers, winked their eyes understandingly. Since obviously the courtesan was embarrassed, the brahmin took it as the right time for the use of *sama*. So the brahmin cupped his hands before him and sang a hymn from *Sama Veda* in a high pitch.

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On hearing this performance, all the people in the house laughed at the strange behaviour of the visitor and crowded round him to enjoy the fun. When the brahmin finished his recital, they remarked caustically, 'How did this jackal happen to enter this house? Give him the crescent* at the neck.'

When the brahmin heard this remark, he thought that the crescent was some weapon with which they were going to attack him. Consequently he cantered out of the house like a frightened bull, howling, 'I have now learnt the ways of the world.'

He went straight to the man who gave him the advice on learning the ways of the world and confronted him with a recital of what had happened to him.

The loafer replied: 'What a dunce you are! When I had asked you to employ *sama,* I wanted you to coax and cajole her! Where was the propriety of singing *Sama Veda* in a harlot's house?' All the while he was hiccuping with laughter.

In the end asking the brahmin to tarry, he went to Chaturika and pleaded with her to return the gold coins to the brahmin, saying, 'Let the two-legged cow get back its fodder!' Chaturika also enjoyed the fun and returned the money. When the brahmin got the coins back, he returned home as happy as though he had a rebirth.

★

I was greatly enjoying the different scenes presented by Supratishta. At last I entered the court of King Satavahana. It looked like the Indrasabha. My pupils following me had announced me beforehand and the king, who was seated on a bejewelled throne surrounded by his ministers and headed by Sarvavarman, received me suitably. I blessed him and took the seat. Sarvavarman introduced me to the king whereupon he appointed me as one of his ministers. While in his employ, I got married and in addition to looking after State matters, I also continued to give instruction to pupils.

On one of those days I had gone on a walk to the banks of Godavari. There I saw a garden called Devikriti. It was like the garden of Indra. Becoming curious, I called on the gardenkeeper and asked him how that garden came to be grown there. He replied:

This garden is here for a long time. I have heard this story from old people that once upon a time a brahmin had come here observing a *vrata* of silence and fast. It appears he grew the garden and built this temple. Since then several brahmins came to live round him. Pester-

*Necking out.

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. . . the Goddess stopped me . . .

ed by them, the original brah-
min told the following story:

On the banks of Narmada there is the province of Bakakacha. I was born there in the house of a brahmin and unable to fend for myself due to my laziness and poverty, I went on a pilgrimage to holy places. During the course of it I came to the shrine of Durga in the Vindhya Hills. On seeing the deity, it appeared to me that to Durga I would be a first-class sacrifice being a beast for all practical purposes. Thinking thus, I pulled out the sword and was about to cut off my head, but then the Goddess appeared and stopped me saying, 'Son, you are now perfect. You need not kill yourself but keep around me.' From that time I became divine and lost the sense of hunger and thirst. Later the Goddess Durga asked me to grow a garden here. She herself gave me some divine seeds. Thereupon I came here and grew this wonderful garden. With her blessings it has grown well. Now, I leave it to you to tend that.

Saying this the brahmin disappeared. When I heard this story from the gardener, I went home reflecting on the manner in which the Goddess had obliged the brahmin.

★

You asked me how the king came to be called Satavahana. Listen.

Once there lived a great king named Deepikirani. His wife was called Saktimati whom he loved as the apple of his eye. A snake bit her while she was asleep in the garden and she died. Although they had no children, the king was so devoted to her that he decided to become a recluse. As he was thus living, Lord Siva appeared to him in a dream and said: 'You will behold a boy riding on a lion in the course of your wanderings. Take him home and make him your son.'

One day he went far into the forest. At midday he beheld a dazzling boy mounted on a lion on the banks of a lake. Dismounting the boy, the lion walked down the lake for slaking its thirst. The king at once killed the beast by an arrow. Suddenly it cast away the leonine form and assuming human shape, approached the king. The king who saw this transformation exclaimed 'How becamest thou a man from a lion?'

Replied the man, 'Listen, King, I am a *yaksha* by name Sata and had been attending upon Kubera. Once while bathing in

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Ganga, I beheld a rishi's daughter with whom I fell in love. We underwent *gandharva* marriage. Soon, however, the relatives found us out and cursed us to become lions. When we pleaded for retrieval, they told us that as soon as she gave birth to a child, she would be cleared of the curse and I would do so when I was slain by a king by an arrow. I am now free from the curse. Please accept this son of mine.'

Saying this the *yaksha* disappeared. The king took the boy home and named him Satavahana, since he rode on the lion who was Sata. In course of time Deepikirani made the young Satavahana king and retired to the forest.

Once King Satavahana along with his queens went for a bath in the swimming pool of the Devikriti garden. The royal party was engaged in water sport during which they spouted water on each other like elephants. The lake-water became red with the collyrium on the foreheads of the queens.

One of his queens who was rather exhausted with amusement pleaded with the king not to throw any more water on her.

She used the word *modakaih* but the king taking the word to mean rice-balls of that name hurriedly took some of them from his kit and gave her to eat.

The queen on seeing this laughed outright and asked: 'What do you mean? Who wants sweetmeats in water? I told you not to spout any more water on me. Don't you understand even this simple Sanskrit: *Ma + Udakaih?* Are you such a blockhead?'

When the king heard these words he was touched to the quick. He was already suffering from a complex that he was not educated enough for his high post. When further the queen too admonished him in this manner within audibility of other women, it pricked him so much that he straightaway went to the palace and flung himself on a couch. He became utterly beside himself and would not move out of his room for almost the whole day.

When by the evening I and Sarvavarman came to the palace, we were told of the king's indisposition. We learnt all from the attendant of the royal troupe but did not know how to approach the king in this ticklish matter. There was strict order further that none should enter his chamber. However, I managed to enter into it followed by Sarvavarman. I asked the king, 'O king, how is it that you feel so despondent without any cause?' The king did not reply. Then Sarvavarman employed a stratagem. He said, 'Your Majesty, you will remember telling me long back that you would like to become a learned man. Working upon

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that, I employed a spell as a result of which I got a dream. In that dream I saw a charming woman wearing white garments entering into your mouth. It was without doubt Saraswati.'

When the king heard this statement, he jumped and turning round asked me, 'How soon can a man become learned?'

I replied: 'In the normal way it will take at least twelve years; but I can teach you in six years.'

Sarvavarman interceded and said, 'I can teach you in six months.' When I found that Sarvavarman was trying to ingratiate himself into the king, I got angry and said to Sarvavarman, 'If you teach the king complete knowledge in six months, I shall give up for ever Sanskrit, Prakrit and all vernacular dialects of these languages.'

Sarvavarman retorted: 'If I don't teach the king in six months I shall carry your shoes on my head for twelve years.'

He went out and I too returned home. The king was greatly pleased in the expectation that he was becoming learned with the aid of one of us.

Having thrown the challenge in a huff, Sarvavarman was greatly worried for he really knew it to be impossible to fulfil the promise in such a short time. He confided his dilemma to his wife. She said, 'My lord, if there is anyone who can help you out of this situation it is Lord Karttikeya.'

Taking the suggestion Sarvavarman fasted for the night and went to the shrine of Karttikeya. I had been keeping the king informed of these developments.

As I was talking to the king, one of the attendants bowed before us and said, 'When I heard that the king was down with ailment, I went before the shrine of Durga with the intention of offering my head for securing her help in curing you of that ailment. But when I placed the knife on my neck, a voice from the sky forbade me and said, "There is no need for offering your head. The king shall soon become learned." I ran here to report this matter.' The king was greatly pleased on hearing this evidence.

Sarvavarman had carried out his prayer before Lord Karttikeya. Lord Karttikeya pleased with his worship granted him the necessary power to teach the king in six months. When we heard this news from informers, the king was delighted, but I was sad.

Sarvavarman on return taught the king all the sciences and arts which the king learnt as a matter of course.

[To be continued]

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OUR BOOK SHELF

UPADESA MANJARI of H. H. Sankaracharya of Sringeri. Compiled by Pundit N. S. Anantakrishna Sastrigal, rendered into English by A Padmanabhan, B.A.. B.L. Published by Sri Sankara Publishing House, Palghat. Price not mentioned.

THE PRESENT illustrious Swamiji of the Sringeri Peetha combines in his angust person massive knowledge of our Sastras, particularly Vedanta and Tarka, with a life where these precepts find practical realisation. In common with all great saints, the Swamiji has the remarkable gift of expounding great philosophical truths in a manner which will easily be followed by the meanest intelligence. Atman, the correct path, gift, Shiva and the need for and value of introspection are very succinctly explained in this book. To reinforce his conclusions, the Swamiji draws extensively on the *Gita, Bharata* and *Bhagavata*. The *Viveka Chudamani* of Adi Sankaracharya, with its remarkable encyclopædic sweep naturally is the one most often quoted and to telling effect. Another factor that enhances the utility of the book is the 'Notes' found at the end of the book dealing not only with such knotty problems as are found in the body of the text, but leading the reader to exhaustive reference material, germane to an understanding of the central theme of our philosophy.

—*Acharya T. A. V. Dikshitar.*

AUMAPATAM (in Sanskrit). Edited by Sri K. Vasudeva Sastry, B.A., B.L. Published by the Curator, Madras Government Oriental Series, University of Madras, Madras. Price: Rs. 2/2/-.

UNDER a scheme sponsored by the Madras Government in 1949, the many MSS lying unpublished in the Government Oriental MSS Library, Madras and the Saraswati Mahal Library are being published at regular intervals. The latest in this list is the one under review.

This is an exhaustive treatise on Music and Dance in the form of a dialogue between Lord Parameswara or Umapati and his consort Parvati. Hence the name *Aumapatam*. It is also just possible that the author of this tract is one Umapati. It has thirty-eight chapters. The origin of Nada, of Sruti and Swaras and the formation of Swaras from Murchanas are dealt with in a deep mystic language. The next chapter treats of the Ragas. The 36 *suddha* Ragas and their 63 derivates are mentioned. Minute description of the measurement and the materials out of which the Veena and the Flute are to be made are then described. Talas and their importance in relation to the units of time are then dealt with. Mridanga and the origin of the four basal sounds like *tat, dhik, to* and *the* are next dealt with. Two other instruments Avrya and Jiva are also mentioned.

The next chapter deals with Dance and its classification into eight kinds. We are told that the number of Sabda Prabhandas are 102. The movements of the head in a dance, the importance of looks and their kinds, the movements of the arm, the chest, hip and feet and hands are very exhaustively dealt with. There is a description of Abhinaya and Nartana. The distinction between Nritta and Nritya is then given.

The importance of the work lies in the fact that much material found in ancient texts on music, *tantras* and dance is found in the body of the text. Research scholars in music will find the book a real boon.

—*Acharya T. A. V. Dikshitar.*

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BOOKS RECEIVED

GURU NANAK, Ambassador of Light & Love (1469-1539). By Har Krishan Singh. Published by Dr. Yogendra, Sri Sant Singh Pritam, Sri Aurobindo Yog-Mandir, Una (Punjab). Price: 40nP.

BHAJANAMANJARI (in Kannada). Published by Sri Saraswathi Puja Sangham, 6, Shankarmutt Road, Shankarpur, Bangalore-4.

RELIGION AND WORLD PEACE. By Kumari Vasant V. Merchant. (Present-day Pamphlets on World Affairs, No. 2). Published by the Janta Press, Connaught Circus, New Delhi. Price: 50nP.

SRI AUROBINDO AND HIS ASHRAM. By Shivram Krishna. Published by S. Viswanathan, Central Art Press, 'Acton Lodge', 11, McNichol Road, Chetput, Madras-31. Price: 25nP.

(1) THE EASY MARATHI RUSSIAN SELF-TEACHER. (2) HINDI-GUJARATI SHIKSHAK. By N. G. Mehta. Published by Naikatma Prakashan (Private) Ltd., 4496, Panchvati, Nasik. Price: Re 1/- each.

POEMS OF THE HEART. By Minocher K. Spencer. Published by the Spiritual Healing Centre, Rathnasabapathipuram P. O., Coimbatore. Pp. 102+X. Price: Re. 1/-.

SHAKESPEARE'S KING LEAR (The Lifco College Classics) Edited by S. Krishnamurthi, M.A. Text with an Introduction, Useful Footnotes, Critical and Explanatory Notes, Important Annotations, Character Sketches, etc., etc., and Several Beautiful Illustrations. Published by the Little Flower Co., Madras-17. 496 pages. Price: Rs. 3.75; By Post. Rs. 4.78.

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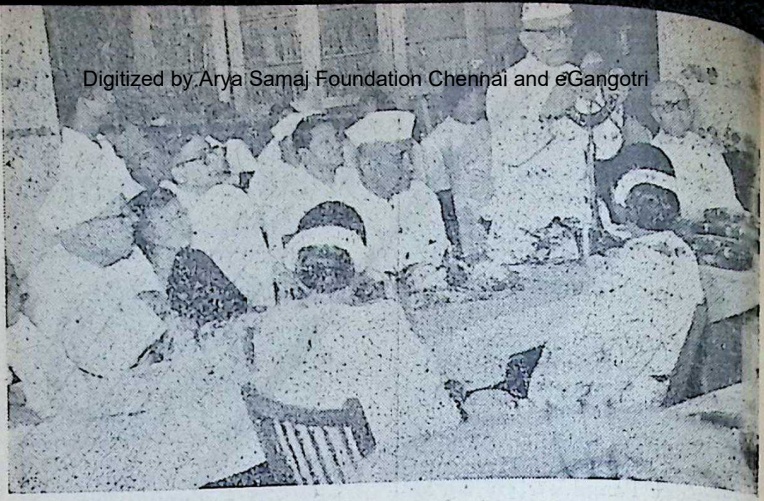

Sri K. M. Munshi replying to the felicitations.

Bhavan's News

FRIENDS, admirers and co-workers of Sri K. M. Munshi and Smt. Lilavati Munshi gave a dinner party in their honour at the Gita Mandir of the Bharatiya Vidya Bhavan on the 19th April, on the eve of their departure on a four-month world tour. A large and distinguished gathering numbering over 400 was present on the occasion.

Sir H. V. Divatia speaking on the occasion referred to the many-sided activities of Sri Munshi. He emphasised the connecting thread in these multifarious activities which was an intense love of Indian culture. That love had taken concrete shape in the Bharatiya Vidya Bhavan which may be said to epitomise the ideals for which Sri Munshi has striven all his life. Sir Divatia said that Smt. Lilavati Munshi has been a pillar of strength to her husband. He wished them bon voyage and safe return.

Sri Jairamdas Doulatram, former Governor of Assam, said that he knew Sri and Smt. Munshi for over three decades. They had worked together under Gandhiji's leadership. Sri and Smt. Munshi were 'dynamic' personalities. Each was a human dynamo of great power, said Sri Jairamdas.

Sri S. K. Patil, Union Minister for Transport and Communications, presided on the occasion. He stressed the amazing versatility of Sri Munshi who possessed like Gandhiji and Pandit Nehru the capacity to isolate himself from his surroundings. Sri Munshi had made his mark as a lawyer, litterateur, social reformer, administrator, constitution-maker and apostle of culture. Sri Patil said that Sri Munshi would be the best ambassador of Indian culture. More than that, he was a great democrat. To him the democratic way of life was not a mere slogan; he practised it in his everyday life. Sri Munshi is therefore ideally suited to convince the people in

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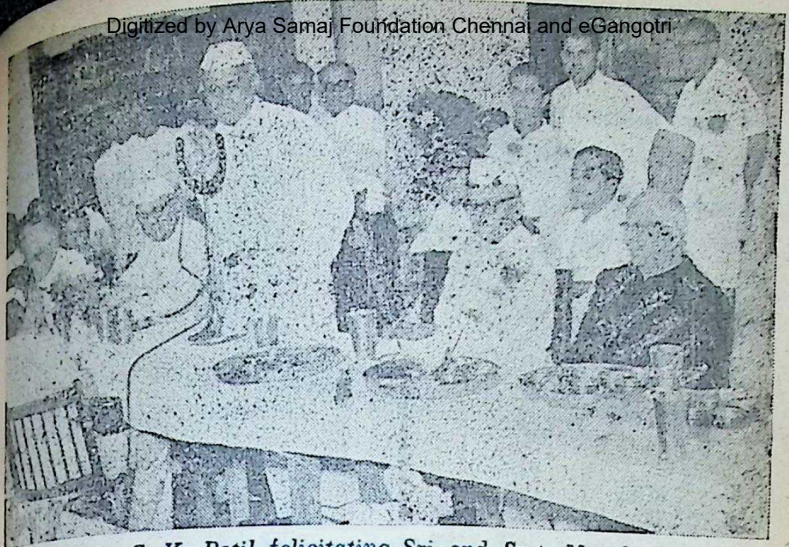

Sri S. K. Patil felicitating Sri and Smt. Munshi.

democratic countries that India has not swerved from Gandhian ideals and that India will hold fast to the democratic concept in word, thought and deed. Sri Patil referred to Smt. Munshi as a great social worker and as one who had inspired and encouraged her husband in all his multifarious activities.

In conclusion, Sri Patil presented to Sri Munshi, on behalf of the K. M. Munshi 70th Birthday Citizens' Celebrations Committee', the third volume of "Munshi: His Art and Work." This volume deals with Sri Munshi as a Man of Letters and gives a critical review of all his books in Gujarati and English.

Replying to the felicitations, Sri Munshi avowed that wherever he went, he would carry the message of the Indian renaissance. The modern world was in dire need of a spiritual message which only the India of Gandhiji can give.

Earlier, Acharya T. A. V. Dikshitar offered Vedic invocations.

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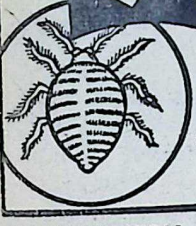
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Sanskrit Commission

SUMMARY OF RECOMMENDATIONS

(Continued from last issue)

Awards and Scholarships

That all Universities should make awards of Research Studentships of at least of Rs. 100/- p.m. to such of the brighter graduates, as desire to prosecute Research work, and that at least one or two of such Research Studentships should be made available regularly to the Sanskrit Department every year (VII. 17);

that, as it is desirable and necessary to give further encouragement to those who have qualified themselves in Research, a certain number of Scholarships or Fellowships should be awarded annually also to those who have taken their first research degree and desire to undertake further Research (VII. 18);

that the Research Scholarships awarded by the University Grants Commission, which are of a higher value, should be treated as continuation scholarships of this type for the further encouragement of those who have taken their first research degree;

that the Humanities Scholarships awarded by the Union Ministry of Education, which are still higher in value, should be granted to adult research scholars, or to teachers in affiliated colleges who can take research leave, or to retired Professors who have chalked out a programme of research work, have materials for such work, and require financial assistance to complete that piece of research work (VII. 18);

Critical Editing

that, for the first Research Degree, Sanskrit Research students, who are to be introduced to textual criticism, should take up the work of critically editing an important unpublished text with a critical introduction and study, and that the more interpretative type of work, which requires greater maturity, should be taken up for the higher Research Degree (VII. 19);

Research Degrees

that Indian Universities, which now have diverse practices, conventions and standards in the matter of the adjudgement of Research theses submitted to them, should establish some uniformity regarding the type of Research Degrees, the method of appointment of re-

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ferees and the valuation of theses;

that there should be an initial Research Degree, called M. Litt., and only one higher Research Degree, called D.Litt.; that, for both these, there should be *viva voce* test besides the Thesis; and that the *viva voce* for D. Litt. should be of the nature of a regular public test (VII. 20);

that, as regards the appointments of foreign referees, Indian Universities should follow a uniform policy; that where Indian experts are available, they should be generally preferred particularly when the thesis relates to pure Sanskrit studies; that, if foreign referees are to be appointed, there should be only one such in a Board of three referees; and that the practice of appointing the Professor, who has guided the candidate, as an Internal Referee should be discontinued (VII. 21);

Foreign Degrees

that the University Grants Commission and the Universities should revise their policy in respect of Foreign Degrees, especially in a field like that of pure Sanskrit studies (as indicated in VII. 22);

that, while young Indian Graduates might be encouraged to go to foreign Universities to study subjects like Comparative Philology, which are not adequately cultivated in this country, the University Grants Commission, the Universities and the Government should revise their policy in respect of sending Indian Graduates to foreign countries for a higher study of subjects like pure Sanskrit;

and that, on the other hand, since, even in the field of subjects like pure Sanskrit, sending abroad of more mature scholars of established reputation would have great significance and value (as shown in VII. 23), the deputation of such scholars to foreign countries for lecture-tours and in schemes of exchange of Professorships should be more actively pursued (VII. 23).

Choice of Subjects

The Commission recommends that greater discernment should be shown in the choice of subjects taken up for Research by young students and scholars, and that, in this connection, attention should be paid more particularly to the many neglected fields demanding investigation by Research scholars (as indicated in VII. 24-28);

that adequate facilities should be made available in this country for the proper pursuit of researches in the subject of the spread of Indian culture, Sanskrit language and literature, and Indian art and philosophy in countries outside India; that, for this purpose, a School of

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Asian Languages should be established in India and facilities should also be afforded in Indian Universities for the study of these languages, so that a tradition of research in these Extra-Indian studies might be built up in this country; and that the All-India Oriental Conference should be helped to open a new Section devoted to the subject of Indian cultural contacts outside India (VII. 28).

Lectures, Seminars, etc.

The Commission recommends that University Lectures through Departmental arrangement or by invitation under specific Endowments, Seminars and Inter-disciplinary studies should be provided for and developed in the Universities with a view to stepping up the quantity and quality of Research work being done under their aegis (VII. 29-31).

Publication

The Commission recommends that greater facilities should be made available for the publication of the results of research done in the different Universities and for making the research publications of the Universities better known and more easily accessible in other centres of research both in India and abroad (VII. 32-36);

that greater interest should be taken by Indian publishers in the publication of Sanskrit and allied Indological works and in improving the standard of the printing of such research works as indicated in VII. 34-35;

Government Support

that the Central and the State Governments should give greater encouragement to authors and publishers of Sanskrit and Indological books by making the libraries both in cities and mofussil centres, which receive grants-in-aid from them or which are under the charge of District Boards and other local bodies, purchase such books regularly (VII. 36);

New Works

that, instead of reprinting old works on ancient Indian literature and culture, written by Western Orientalists at a time when materials were not yet adequately available, publishers in India should arrange with Indian scholars for the writing of new books relating to ancient Indian culture and literature, so that, the latest researches and their significance for the present age might be well reflected in these works; that, at the same time, arrangements should be made for the reprinting of some of the old publications of fundamental value in the field of Sanskrit and Indological research, containing bibliographical material, original records, basic texts, and translations, etc., as also for the reissue in

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Devanagari editions of a number of texts (e.g. in the field of Veda, etc.), which are available only in Roman script (VII. 38);

Text-Books

that several agencies—official and non-official, public and private—which are bringing out Series of Sanskrit Texts, should show greater discretion in the matter of the selection of texts to be included in such Series; and that they should ensure the proper critical editing of these texts, which requires careful examination and collation of the available manuscript material and the preparation of the critical apparatus and the introduction (VII. 39-40);

that facilities should be made available to Manuscript Libraries, University Sanskrit Departments, Institutes of Sanskrit Research and other agencies to bring to light larger number of valuable texts still lying in manuscripts in the different libraries; that, for the purpose of ensuring the speedy publication of a larger number of really valuable texts, an inventory (in order of priority) should be drawn up, by scholars conversant with the manuscript-material, of works of value lying in the different manuscript libraries, which deserve to be printed; and that such an inventory should be made available to all the agencies, public and private, which are engaged in the work of bringing out editions of texts.

Periodicals

The Commission recommends that periodicals publishing articles relating to Sanskrit and other allied research should make every effort to raise their standard by such means as the proper screening of the papers submitted to them, so that they could play a more effective role in the matter of improving the quality of research work done in the country (VII. 42);

and that, as the number of Indological Journals and the output of research published in them is large, plans for preparing and publishing Research Digests, Annual Bibliographies, etc., should be seriously taken in hand (VII. 43).

Projects

The Commission recommends that, in view of the limited resources in respect of funds and personnel at present available, Research Institutes or University Departments should not, as far as possible, embark on any new big scale research projects (VII. 47);

that, in the interest of the entire Sanskrit Research in the country, the Central Government, the University Grants Commission, the State Governments and other authorities should concentrate, for the time being, on helping expeditious

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execution and completion of the important large-scale projects, which have already been undertaken at the different centres, such as, the *Critical Edition of the Mahabharata* (Bhandarkar Oriental Research Institute, Poona), the *Catalogus Catalogorum* (Madras University), the *Vedic Word Concordance* and *Vedic Dictionary* (Vishveshvaranand Vedic Research Institute, Hoshiarpur), the *Sanskrit Dictionary on Historical Principles* (Deccan College Research Institute, Poona), the *Critical Edition of the Ramayana* (M.S. University, Baroda), etc., mentioned in VII. 43 and discussed in VII. 43-47;

and that, in the present conditions, it is more desirable to encourage the undertaking of smaller units of work rather than big projects, and thereby to step up the production of individual research (VII. 48).

Non-Official Institutes

The Commission notes that there is a net-work of privately organised Research Institutes, which have been sustaining the work of research in Sanskrit and allied fields in the different parts of the country; that these Institutes have either been pioneers in the field or are complementing the work of official agencies in their areas (VII. 49); and that these private Institutes are severely handicapped on account of extremely limited resources in respect of staff, equipment, accommodation, etc. (VII. 50).

Co-ordination

The Commission recommends that all these non-official Sanskrit and Indological Institutes in the country should be brought under a comprehensive scheme of co-ordination and should be given by the Central and the State Governments generous grants, both recurring and non-recurring, for, in the opinion of the Commission, these private Institutes form a necessary and integral part of the research activity in the field of Sanskrit and Indology in this country (VII. 51).

The Commission recommends that the methods of assessing and assisting Indological work in this country, adopted by the present *ad hoc* Indology Committee set up by the Ministry of Education, should be revised and rationalised (VII. 54).

Central Institute of Indology

The Commission recommends that the Government should establish a Central Institute of Indology, which, among other things, would supplement the work being done by the existing Research Institutes and would have, as its main objective, research work which is being neglected at present and which can be carried out only with the special facilities such

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as the Government alone can provide for (VII. 55).

Its Core

The Commission further recommends that the core of this Institute should be the section devoted to Sanskrit, its other sections being devoted to such fields as Munda, Dravidian and Sino-Tibetan Languages and their relation to Sanskrit, History and Antiquities of Egypt and the Near East (Hittite and Iranian); and studies relating to Central Asia, Nepal, Tibet, China, and South-East Asian countries (VII. 55);

that this Institute should work in collaboration with or comprehend the Central Manuscript Survey recommended elsewhere (VII. 55);

and that the work of this Central Institute should also include the preparation of annual bibliographies of Indology, publication of Sanskrit texts and Research monographs, and functioning as a Central Clearing House for research scholars (VII. 56).

The Commission recommends that the work of research being carried on at different centres in this country, in Universities, Research Institutes, etc., should be properly co-ordinated and that duplication of work should be avoided (VII. 58);

that, for this and other related purposes, year-to-year inventories of subjects of research undertaken at different centres should be issued (VII. 58);

and that steps (as indicated in VII. 58) should be taken to promote a healthy and co-operative atmosphere in the field of Sanskrit research in the country.

Conferences

The Commission recommends that the All-India Oriental Conference, which is the premier forum of Orientalists in this country, should be placed on a permanent basis, with adequate financial resources (VII. 59);

that the Conference should be helped, in every possible manner, to expand the scope of its work by starting new Sections devoted to hitherto neglected fields such as Indian cultural contacts abroad (VII. 60);

and that the Conference should be given adequate aid to enable it to invite, for every Session, delegates from other Asian countries particularly interested in the study of Indian cultural contacts with their own respective regions (VII. 59. 60).

The Commission feels that, apart from the academic gain accruing from it, this last mentioned line of work of the Conference will have a lasting benefit on the larger front of promoting Asian solidarity (VII. 61).

[To be continued]

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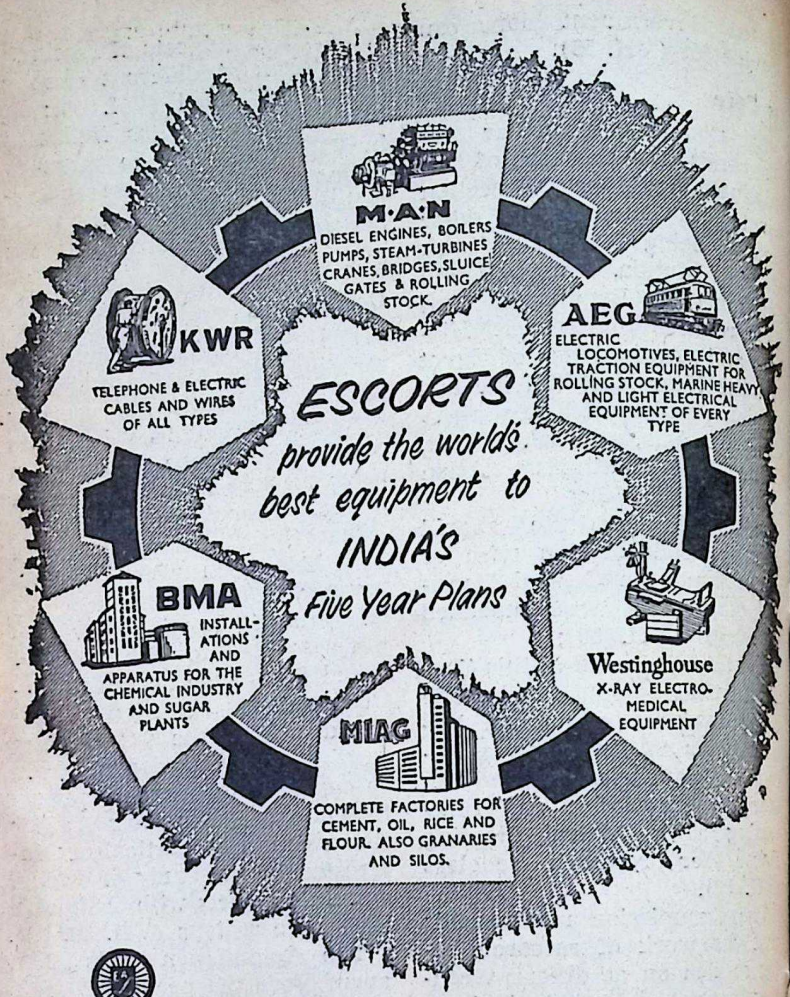

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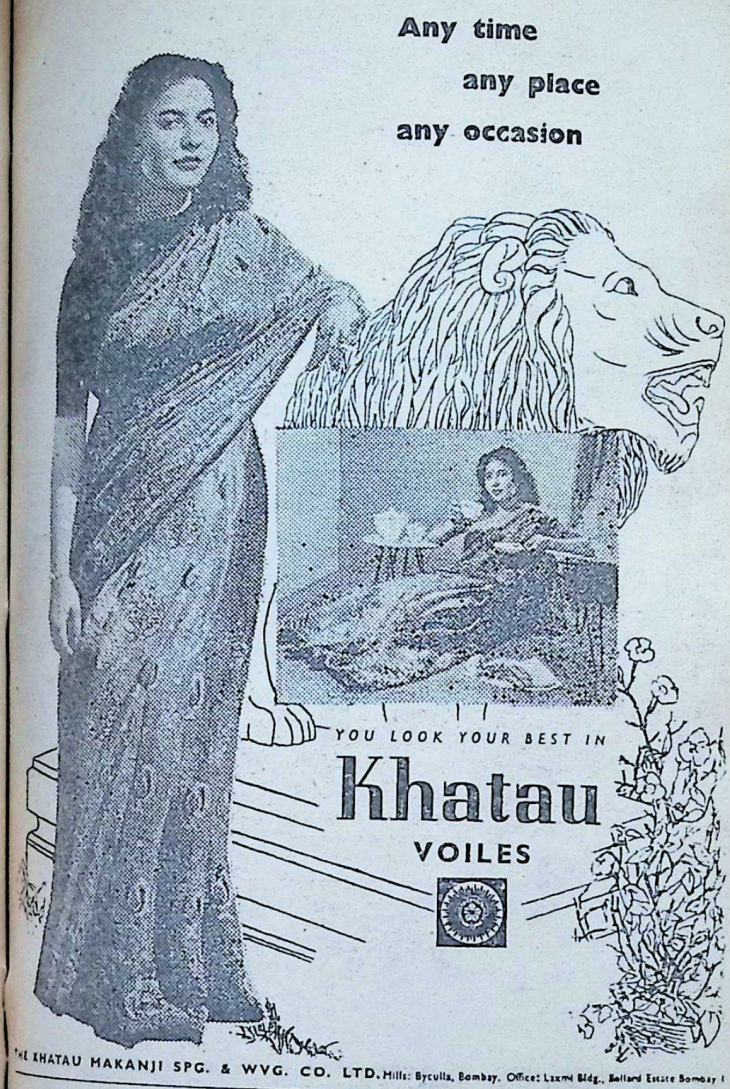

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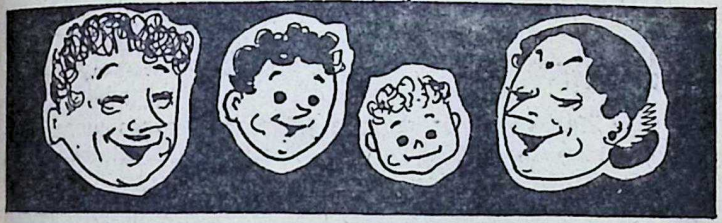

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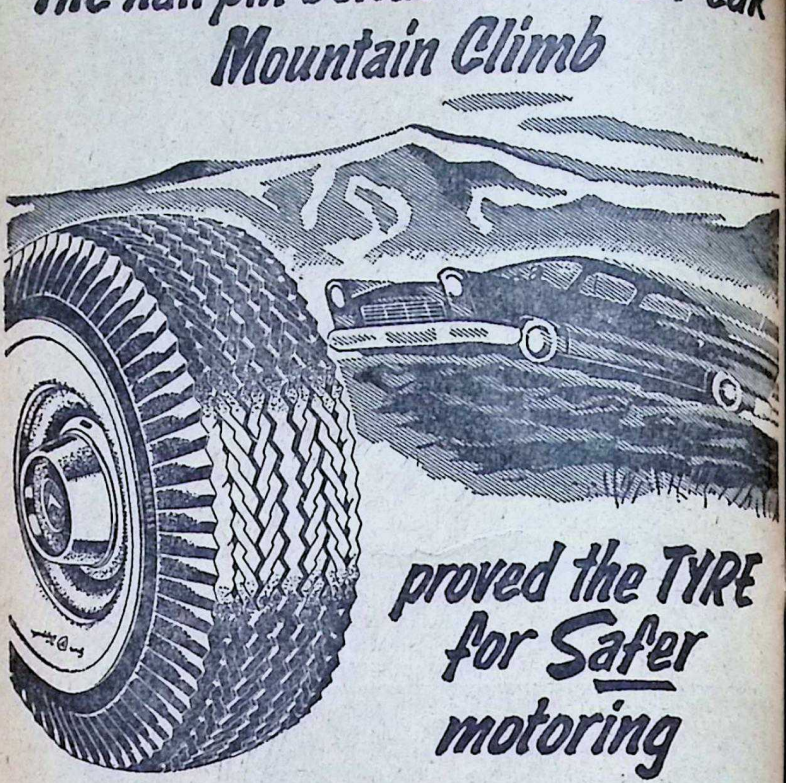

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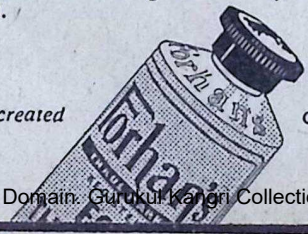

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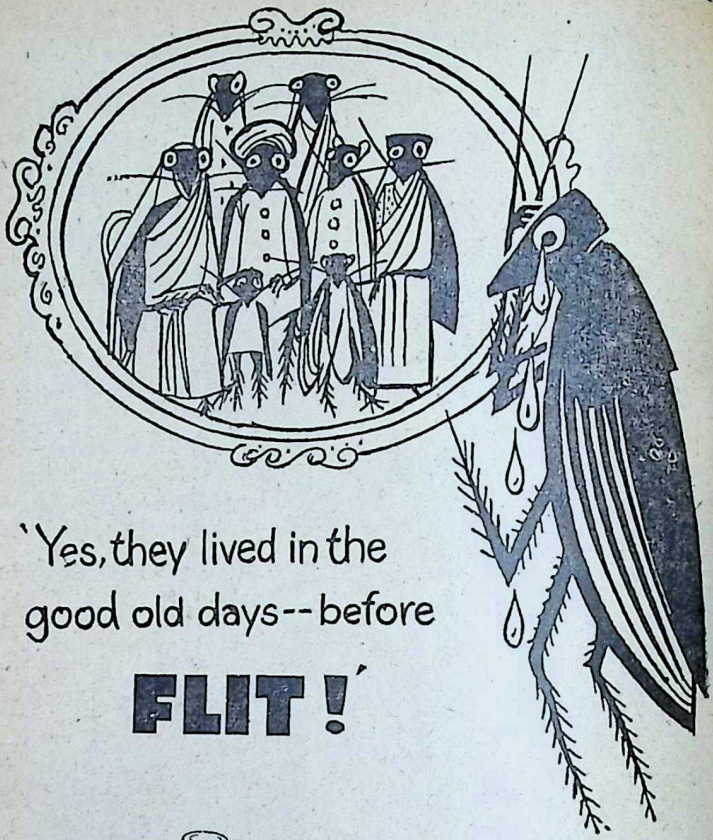

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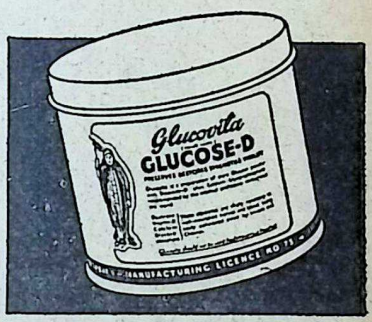

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. IV JUNE 15, 1958 No. 23

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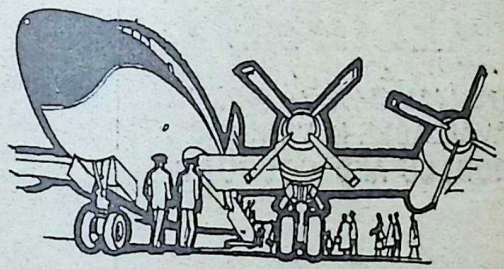

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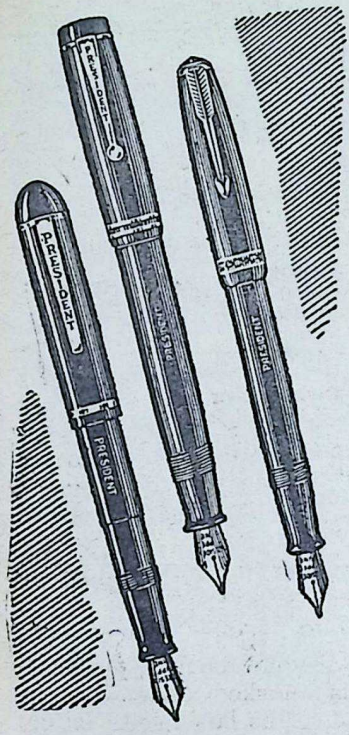

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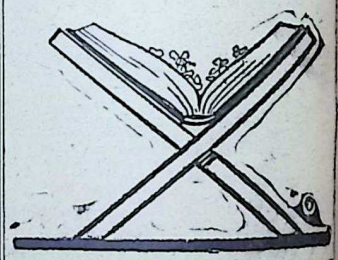

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

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THE LORD'S GRACE

सुतरामनन्यशरणाः क्षीराद्याहारमन्तरा यद्वत्।
केवलया स्नेहदृशा कच्छपतनयाः प्रजीवन्ति ॥
यद्यपि गगनं शून्यं तथाऽपि जलदामृतांशुरूपेण।
चातकचकोरनाम्नोर्दृढभावात्पूरयत्याशाम् ॥
तद्वद्भुजतां पुंसां दृग्वाङ्मनसामगोचरोऽपि हरिः।
कृपया फलत्यकस्मात्सत्यानन्दामृतेन विपुलेन ॥

Even as the young ones of the tortoise, extremely helpless, with no means of growth like the mother's milk, etc., yet grow by the mere affectionate looks of their mother;

Even as the sky, although invisible, in the shape of the cloud and the moon, slakes the thirst of the Chataka and the Chakora bird because of their faith;

Even so Hari, although beyond reach of the eyes, words and the mind, floods unasked those who are devoted to Him likewise, out of His basic compassion, with eternal bliss.

—Sri Sankara Bhagavatpada.

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Kulapati's Letter
ON LIFE, LITERATURE & CULTURE

No. 155

★ *TOKYO* ★ *KABUKI THEATRE*
★ *THE LIVING DOLLS*

New York,
JUNE 15, 1958.

MY YOUNG FRIEND,

ON the 24th April we arrived at Tokyo, the largest city in the world with a population estimated at eight to ten millions; the gateway to the small sea-girt land of a thrifty, energetic, well-disciplined people, who have built up a way of life, practical and yet artistic. They have kept alive, better than we have, traditions and festivities which go back to 1,300 years in unbroken continuity.

They all but won an Asian Empire, and lost it together with their freedom. During World War II, Tokyo alone sustained 164,000 casualties and 767,000 houses were burnt or damaged and 2,862,000 injured or ruined. Yet out of the debris of their imperial structure, they rebuilt strength by hard work and superhuman tenacity long before the victors could gather the fruits of victory. Perhaps MacArthur's policy and the Korean War were contributory factors.

In Japan you will find the centuries cheerfully jostling with the atomic age: ancient shrines all intact with latest style skyscrapers; thousand-year old temples with modern theatres lit with picturesque neon signs; skirts with kimonos; earthquakes and recurring fires with landscape-gardens of superb beauty; parks sacred to Buddhism with a 'Miami' beach; Geisha houses of exquisite refinement with raucous, ugly night-clubs!

That is the Japanese people. The people of Japan are not shocked at misfortunes; they do not grieve over what they have lost. They take the new but never forget the old. They take

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...s as they are and take ... up with stolid, practical ...oughness.

When the Meiji revolution ...e, they added some features ...mid-nineteenth century Euro... civilisation; but never for... their old glory, traditions or ...s of life. The American oc... ...ation came; Gen. MacArthur ...e them land reform, break... up large estates, a democra... constitution and the rule of ..., and equality to their wo... ... But the Emperor remain... for them the centre of their ...tion, the symbol of their ... glory and future hope.

...nce the occupation forces ...e gone, these proud people ...ptured their old self-confi...ence. In Japan, the American ...y of life stares you in the ...e in cities like Tokyo but the ...ple's consciousness of the ...eriority of their own way of ... remains unshaken. Even ... ceaseless disquiet, which ... Communist parties bring ... their wake, have only been ...engthening their traditional ...nisations. Japan is clearly ... for future greatness.

...

If you have not seen a Kabuki ..., you have simply not gone ... Japan. Competent critics ...e called it 'the best theatre ... the world.' So we went to ... Kabuki theatre with its ...urious corridors, its double... ... stage, its 2,000 seats occupied by men, women and children all breathlessly attentive but most of them munching snacks during the five-hour performance.

At first the quaint mediaeval play, the actors with fantastic make-ups and sumptuous costumes, the setting in brilliant colours, the posturing and declamation were disappointing. Possibly a foreigner seeing a Kathakali performance for the first time would feel equally disappointed. But it is the fault of the visitor, not of the show. But as I gathered the thread of the story and became acclimatised to the unfamiliar technique, I was fascinated by the play. To the Japanese, who is, so to say, born to the Kabuki plays, as we are to the epic themes of Kathakali, they form the highest expression of Japan's culture. But a foreigner has to know the story, the situations and the background before he could enter into the spirit of the art.

The Kabuki plays, more often than not, reflect the Japan of the pre-Meiji era, its loves and hates, its unfamiliar motives and still more unfamiliar conventions. The plots are thrilling; the situations are fraught with meaning and emotion. Artistic expression of moving experiences in a make-believe world of the past is its sole motive; and dramatic art could have no higher one.

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When a friend kindly sent us tickets for one of the plays, we were in distress; to sit through the five-hour show was beyond us. But a Kabuki show, as we soon found, consists of four or five self-contained performances and, as our luck would have it, we could see the whole of the piece, Masume Do Jo Ji (The Maid in the Temple).

However, we started with some handicaps. We were not accustomed to such a vast theatre; we did not know what was being played and we had no binoculars with us, as many people had, to see clearly on the far-off stage.

The vast curtain with golden designs is lifted to the sound of wooden clippers—a typical accompaniment of the Kabuki plays. We see the precincts of the Do Jo Ji temple with a huge bell in green and gold hanging in the middle. The monks of the temple about twenty, with blue skull caps to represent shaven heads, enter. They are busy celebrating the dedication of a new bell in temple.

The bell in Do Jo Ji temple has a curious history. A few years ago, Kiyo-Hime, a village girl, had fallen in love with a young monk. Pledged to life-long celibacy, the monk rejected her advances. But she would accept no defeat and pursued the monk with concentrated passion. The monk, however, was unyielding and the girl's passion turned to fury and to hate. Their very intensity transformed Kiyo-Hime into a serpent.

As a snake, Kiyo-Hime pursued the unfortunate monk. The Abbot came to his rescue and hid him under the temple bell by lowering it over him. The serpent in venomous anger coiled itself round the bell and its hate, issuing from its fangs as flames, reduced both the bell and the monk to ashes. The Abbot thereupon forbade the temple to women; one had brought enough disaster.

As the monks now foregather to celebrate the dedication of the new bell, Hanako, a temple dancer in gorgeous dress, comes up the gallery which runs from the auditorium to the stage, dancing to the rhythm of slow music.

Hanako, as is the wont of the Kabuki theatre, is played by a male. Such actors, called *Onnagata*, are trained from early childhood to play the feminine role and know woman better than she knows herself. Nothing surprising. Our Bhojak actors on the early Gujarati stage played women to perfection and set a standard for women to follow.

Hanako, with a white mask, is dressed in the rich classical style of old Japanese dancers

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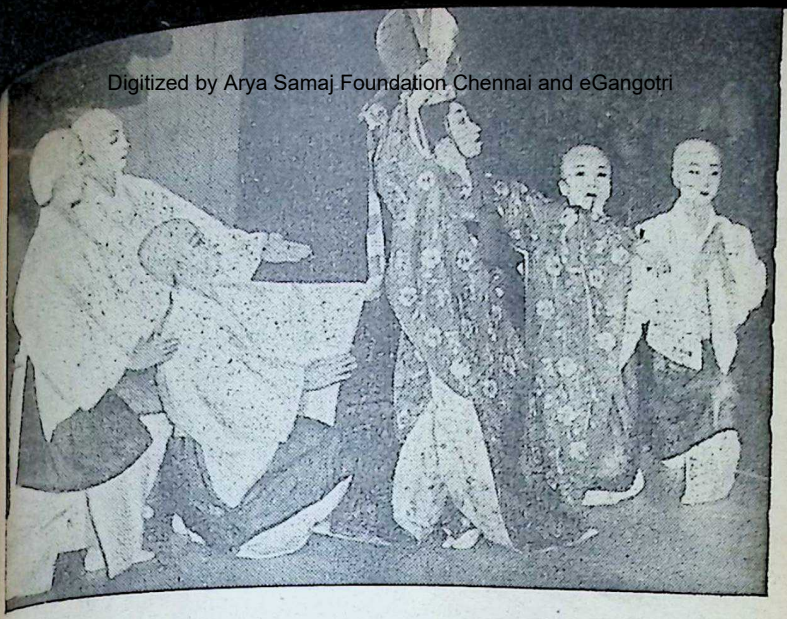

A Kabuki play in progress.

complete with fan and *obi* (a nine-foot waist wrapper) and wing-like flaps in gold. Suddenly a person, dressed in black from head to foot, comes on the stage and places a tiny gate between the monks and the dancer to show that she stands outside the precincts of the temple. When an actor is dressed all in black, you are not supposed to see him; you are expected only to see the gate where none existed before.

Hanako knocks at the gate. She says she has been going round to collect money for a temple which had been burnt down and would like to join in the ceremony of dedicating the new bell to Do Jo Ji. The Abbot declines to open the gate; no woman can enter here. Hanako is broken-hearted; the hearts of the monks melt and she is permitted to enter the temple and give a dance in honour of the ceremony.

Then a curtain rises. An orchestra played by some monks is disclosed. The monks, who let the dancer in, come from the wings and take their seats on two sides of the stage to witness the dance.

Hanako dances to the rhythm of the music. The dance, at first, made me impatient; it looked like Manipuri in slow motion. But it grew on me as the tempo rose; it developed a strange weird fascination. Hanako dances first with a hat given to her by the priests; then with seven turbans in red and gold; then with a hand-towel; then with a drum and tambourine. As she dances on, the

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Bhikkus are struck by the strangeness of her behaviour. She has changed her clothes nine times—exactly the number of times a snake sloughs off its skin!

The dancer dances on, often changing her costumes on the stage with almost magic swiftness, receiving resounding applause. The monks, however, are horror-struck. They rise from their seats and try to stop the dancer but they fall down. Suddenly she slips past them and climbs up the bell, her dress changing to the glistening, silvery skin of a snake. She is the old village girl, Kiyo-Hime, once turned to serpent, come to life again to pursue her hate against the bell. The dancer, in a fascinating pose, clings to it as the curtain rings down amidst thundering applause.

* * *

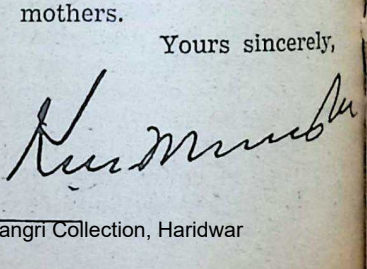
The most remarkable thing about the Japanese is their country. They have retained its old-world grace, in spite of the American ways, which a section of them affects. When they meet or part, they place their hands a little above their knees and bow low.

I was struck by the three maids who worked in the house of our host. They were of the same age and similar in build, and in similar uniform looking like triplets. They were prompt in service and in bearing smart. When the motor car came ne... the door, all the three of the... opened the door and stood t... on one side and the third ... the other, bowing low. Wh... we were at meals and they we... not serving, they stood near t... wall in a line with their han... placed one on the other in fro... exactly in the same way. It ... me good to see them smiling ... cheerily. Often when I s... them, I was reminded of thr... Japanese dolls placed side b... side on a shelf come to life; a... their names were Tiko, Nichi... and Iticha—if I have caug... them right.

I was told that they will ser... only so long as they have n... collected sufficient dowry t... secure a good match. Then, a... is the custom, they will go t... a school to learn the domest... arts, the art of flower arrang... ment, of running a house, ... winning and retaining a hu... band's affection. Then the p... ents will choose husbands f... them.

I wish as a part of our Soci... Welfare programmes we in In... dia set up similar schools to tam... some educated tomboys in... successful wives like the... mothers.

Yours sincerely,



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THE GREATEST INVENTION

Swami Ananda Acharya

MAN is a seeker. He dwells amid shadows and seeks for light. The eyes of mind look outward, but the ... of the sky does not help ... to find out what he seeks. ...nkind's greatest invention ...e soul and civilisation's rich- ... gift to the individual is the ... of the self. We are all ...ing this entrancing book, none of us can tell when first began it nor when we ...ll reach the ... page. Each ...e will have to ...ent for him- ... the soul ...ch has been ...queathed him by the ...ture of past ...erations. The ...l comes from ..., like a tra- ...er from the ...n. The un- ...wn guest en- ...s the door; the ...ess welcomes him and he ...by Life's fireside. He sees ... image in her eyes, and ...eforth the twain live as ... merging their separateness ...ove's long long oblivion.

...ife and soul dwell together ... the sun in the arms of ...e. The soul feels the ...uth of life but life does not ... the light of the soul. ...elow, in the infinite waves ...the infinite ocean, shine the ...life images of the central luminary; in the heart of each wave the sun rises and sets, moment by moment, each wavelet oscillating between light and darkness, life and death.

Our aspiration for soul-knowledge is the most trustworthy messenger of Brahman, for it knows no fear of death. Religion grows out of our aspirations. In the heart of religion is inscribed the word "Immortality."

Rest is the truth of action, for all motion ends in rest. Our affections and our hopes have a tendency to rest in a permanent something which is beyond the caprices of the cosmos, for in the restfulness of the heart lies the peace of the soul.

Bodily life is antagonistic to the life of the soul, for the means and ends of each are different; the one makes for pleasure, while the other tends towards the Right. Yet in another sense both body and soul obtain their final repose in Brahman, for only in Him is pleasure harmonised with the Right.

The truth about the soul's progress is beautifully illustrated in the *Upanishads:*

Rishi Gotama gave away his

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son, Nachiketa to Death. Nachiketa lived as an unwelcome visitor in Death's house for three days, after which Death, who had been absent from home, returned and apologised to Nachiketa, offering him three gifts to expiate for the sin of having neglected his guest. Nachiketa asked for three boons. The first was that he should be restored to his father's affections, the second that he should acquire the knowledge of the mystic fire by which the state beyond the sphere of rebirth is attained, and the third that he should be enlightened with the secret of the self. Death granted him all these boons.

This parable illustrates the unity of the temporal, the heavenly and the eternal life. When everything else fails, man falls back upon the soul. In times of bereavement, of humiliation, of degradation, man's thoughts naturally turn towards a power which will not fail him. Is not this power of the nature of his own soul? Does he not see in that power the saving qualities in their very perfection which his mind only dimly conceives? In his restless moments he feels himself to be different from, very far away from that Power, but in rare moments of mature wisdom and perfected love he approaches so near to it that even the breadth of a hair does not stand between them.

There is nothing which is senseless for we can sense all things. The prerogative of man is to ensoul all nature, animate and inanimate. Thus it is that primitive folk people the empty space with fairies. The mythology of ancient nations teaches the wondrous truth that the sky and the clouds, the forests and the mountains, the oceans and the streams, are all presided over by guardian deities. There is certainly One who everywhere looks us in the face.

Love arises from the meeting of the eyes, and love becomes consecrated when the unity of hearts is complete. The mystic ecstasy is the blending of the finite with the Infinite Heart. The thinker's understanding rests in peace when he discovers the long-sought substance which transmutes all—life, matter, soul, spirit, Brahman—into One. As all the streams of air meet in one universal space, as all rivers flow towards the ocean, so all things are moving towards the self-same glorious Destiny.

There are times when the soul sees through her window the oncoming of the summer light with song of birds and music of rippling streams, while the Spirit of Peace, flying on the wings of flower-perfumes, steals softly in and gives us her message. For the first time the Silent Infinite speaks to the

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(Continued on page 21)

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SCENES from Ramacharitamanasa

by Goswami Tulsidas

SITA REPLIES

This is in continuation of last week's instalment. Mark the exquisite artistry of the poet in Sita's reply. It is at once dignified, artistic and just the way rustic people will understand.

बरनि न जाइ मनोहर जोरी।
सोभा बहुत थोरि मति मोरी॥
राम लखन सिय सुंदरताई।
सब चितवहिं चित मन मति लाई॥
थके नारि नर प्रेम पियासे।
मनहुँ मृगी मृग देखि दिया से॥
सीय समीप ग्रामतिय जाहीं।
पूँछत अति सनेह सकुचाहीं॥

Referring to the beauty of the Rama-Lakshmana pair, Tulsi-dasji says: "Their beauty was so great and my ability to describe them is so small. All the people dwelt upon the beauty of Sri Rama and Lakshmana with their heart, mind and soul. Men and women who were thirsting to drink their beauty stood entranced like the deer and the doe before the light. The womenfolk went close to Sita but felt shy of speaking to her out of great endearment.

बार बार सब लागहिं पाएँ।
कहहिं बचन मृदु सरल सुभाएँ॥
राजकुमारि बिनय हम करहीं।
तिय सुभायँ कछु पूँछत डरहीं॥
स्वामिनि अबिनय छमबि हमारी।
बिलगु न मानब जानि गवाँरी॥
राजकुअर दोउ सहज सलोने।
इन्ह तें लही दुति मरकत सोने॥

Time and again the village women touched Sita's feet and asked her in their straight, natural manner: "O Princess! We submit to you: being women we want to ask you something but are afraid of doing so. Pardon, O mistress, our temerity and being village-folk, do not misunderstand our lack of manners. Who are those two charming princes from whom emerald and gold have borrowed their colours?"

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स्यामल गौर किसोर बर सुंदर सुषमा ऐन।
सरद सर्बरीनाथ मुखु सरद सरोरुह नैन॥

"One is *shyam* and the other is fair; quite young; they are the repository of all beauties. Their faces are like the autumnal moon and eyes like autumnal lotuses."

कोटि मनोज लजावनिहारे।
सुमुखि कहहु को आहि तुम्हारे॥

"They can put a crore of love-gods to shame; O, beautiful lady, tell us who are they to you?"

सुनि सनेहमय मंजुल बानी।
सकुची सिय मन महुँ मुसुकानी॥
तिन्हहि बिलोकि बिलोकति धरनी।
दुहुँ सकोच सकुचति बरबरनी॥
सकुचि सप्रेम बालमृगनयनी।
बोली मधुर बचन पिकबयनी॥

Hearing their loving and tender words, Sita felt shy and smiled within herself. She first looked at them and then bent her head towards the earth. Fair Sita felt herself in a dilemma; if she remained silent she would hurt the feelings of the people; if she replied, it wo embarrassing to her. Shying therefore, with infinite lov fawn-eyed Sita replied to the in words sweet and gentle li the cuckoo's notes.

सहज सुभाय सुभग तन गोरे।
नामु लखनु लघु देवर मोरे॥
बहुरि बदनु बिधु अंचल ढाँकी।
पिय तन चितइ भौंह करि बाँकी।
खंजन मंजु तिरीछे नयननि।
निजपति कहेउ तिन्हहिं सिय सयननि
भई मुदित सब ग्रामबधूटी।
रंकन्ह राय रासि जनु लूटी॥

"This one who is natural grace and fair of complexion my husband's younger brothe and his name is Lakshmana Then drawing the border of he sari over her moon-like face she looked towards her husband with raised eyebrows. Turning her glance sideways like a pretty wagtail, Sita indicated t them by signs that the other was her own lord! The village women became so happy at wresting the reply that they fel

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like beggars plundering a hoard of riches.

अति सप्रेम सिय पायँपरि बहुबिधि देहिं असीस।
सदा सोहागिनि होहु तुम जब लगि महि अहिसीस॥

They fell at Sita's feet with utmost devotion and showered blessings on her: "Long may your wedded happiness endure while the earth rests on the heads of Sesha-Nag."

पारबती सम पतिप्रिय होहू।
देबि न हम पर छाड़ब छोहू॥
पुनि पुनि बिनय करिअ कर जोरी।
जौं एहि मारग फिरिअ बहोरी॥
दरसनु देब जानि निज दासी॥
लखी सीयँ सब प्रेम पियासी॥
मधुर बचन कहि कहि परितोषी।
जनु कुमुदिनी कौमुदी पोषी॥

"May You be beloved of your husband even as Parvati of hers. Lady, be ever gracious unto us! We beseech you again and again with folded hands to return by this route and allow us, your servants, to see you once more." Seeing them all athirst for love of her, Sita consoled them with tender words even as the moon comforting the lilies.

तबहिं लखन रघुबर रुख जानी।
पूँछेउ मगु लोगन्हि मृदु बानी॥
सुनत नारि नर भये दुखारी।
पुलकित गात बिलोचन बारी॥
मिटा मोदु मन भये मलीने।
बिधि निधि दीन्ह लेत जनु छीने॥
समुझि करम गति धीरजु कीन्हा।
सोधि सुगम मगु तिन्ह कहि दीन्हा॥

Then Lakshmana, reading Raghubir's thoughts, gently asked the people the way; the men and women were sorry to hear this request; they trembled with emotion and their eyes filled with tears. Then, pondering the ways of fate, they comforted themselves and deciding on the easiest road, pointed it out to them.

लखन जानकी सहित तब गवनु कीन्ह रघुनाथ।
फेरे सब प्रिय बचन कहि लिये लाइ मन साथ॥

Then Raghunatha continued his journey in the company of Lakshmana and Sita bidding good-bye to the villagers with affectionate words but snatching their hearts with him.

THE GREATEST INVENTION—*Contd.*

Silent Infinite within our heart. This interchange of greetings is the essence of true worship. The seeker seeks no more, for all the troubles of seeking arose from his going out of himself, out of Brahman into the desert land where mirage and illusion reign supreme.

There he stands before the glory of a universal Silence of which he is the centre and the circumference. The seeker is no more because the Sought-for is found. Verily from my Beloved I can return no more.

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The most practical of them all, Atharva Veda is really the first re-orientation not only in Vedanta but in social sciences and humanities as well.

Is Atharva Veda Black Magic?

U. VENKATAKRISHNA RAO

"IN the magic of the *Atharva Veda* and the verses of the *Rig Veda,* we have the whole of the origin of the Aryan religion of India," writes a well-meaning foreign critic. But the pity of it is that the votaries of the *Atharva Veda* have somehow become scarce nowadays due to a wrong impression that this heterodox collection of *mantras* fought its way hard and long to be recognised as orthodox.

It is, however, heartening to be told that there are a handful in Banaras (perhaps elsewhere also) whose daily prayers are culled from this Veda exactly as for the rest of us whose prayers are from our respective Vedas. Their *Shraavan* also has got to be celebrated on some special day as for the rest of us, to enable them to renew their Vedic studies.

The impression about the heterodoxy of this Veda is obviously erroneous since such stalwart Vedic scholars like Jayanta Bhatta and Sayanacharya (the great minister of the Vijayanagara kings); the latter reminds us in his introduction to his commentary on this Veda that most of the Rig Vedic *mantras* alone are to be found herein, their order of use or application being however different, almost in the way in which the order for sacrificial *mantras* is followed in the *Yajur Veda* (where also the *mantras* are borrowed from the same basic *Rig Veda).* It is to be regretted that the very word *Atharva* or Fourth Veda has become synonymous with black or hostile magic. We cannot but be thankful to western scholars like Macdonell or Keith and more particularly to American Indologists like Bloomfield and Whitney who have translated this Veda into English.

These scholars have enabled us to realise that this Veda is the source-book of our medicine, archery and law; it is very important for the study of ethnology and history of our religion. Zimmer, another Harvard Uni-

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sity scholar, has calculated only one-thirteenth of this —41 out of 536 hymns to be act — deals with magical rms. Some of them no doubt ght be *Abhichaaras* of a male- nature, but as listed by that holar, many of these charms yer for the birth of handsome ns or daughters to shine in blic life or for successful ildbirths without pain, etc.

Divided into twenty *Kandas* sections (further subdivided o *Anuvaakas),* this Veda con- ns *mantras* to be recited in e simple home rituals of seholders from birth to th and is therefore more luable from a historical and nical point than even the g *Veda.* Priests proficient in s Veda were highly honour- as Kautilya and Kalidasa tify. The latter refers to eepa's priest as an *Atharva- thi* or a treasure of this Veda. om the *Bhagavata Purana,* learn that in the aborted rriage of Rukmini, the priests pointed were proficient in this da.

Bloomfield has demonstrated most conclusively that parts of is Veda are as old as, if not rlier than, some of the earliest ymns of the *Rig Veda.* As re- rds its contents some of the ymns testify to the interest of r ancestors in erotics and genics. The garment a bride- oom has to wear on the day his marriage had to be woven by his would-be bride herself with the most beautiful designs on the borders. The houses were mostly of wood, constructed only with the help of carpenters with their mallets or *kootam* as then called. All the household utensils like ladles, cups, buckets, bowls etc. were wooden. The *bhishak* or the physician used both knives and *mantras* to cure ills. The earliest reckoning of the number of bones in the human body is to be found in this Veda, to be later copied from here in the *Shatapatha Brahmana,* attached to the *Krishna Yajurveda.* This reckoning is substantially the same as in modern anatomy. Various diseases like jaundice, white leprosy, fever, pthisis *(yakshmaa),* cough, rheumatism, scrofula, swelling of the glands, anaemia *(Vilohita* or less of blood), dysentry, venereal diseases, heart diseases, general debility, elephantiasis (Sreepada), smallpox (spotted fever) are clearly diagnosed and successfully treated with the help of drugs prepared from herbs.

Some person by name Aasuri first discovered a black plant which was used as a remedy for white leprosy. *Prishni Parnee* (Hermonitus Cordifolia) was used to prevent threatened abortion. Sushruta also recommended the same for this ailment. *Skandhamanis* or amulets prepared from the skin on the shoulder of an elephant and

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tied with the hair from its tail, were prescribed to restore the strength of the sick patients and replenish their lost vitality. The difference between arterial or *arunaa* and venous or *lohinee* blood was known and *heeraa* or vein was distinguished from *dhamani* or artery. The treatment might be crude but their knowledge of anatomy of the human and animal systems was quite correct. When they cut up the animals for the various sacrifices, they carefully loosed their joints and studied their limbs also. Even hunting and international trade come within their purview. Lastly, this Veda provides us with an insight into the habits and customs of the common people in general, over and above its interesting magical charms and formulae.

Winternitz concludes that the Atharva Vedic hymns with their magic songs are to be contrasted with the nature gods of the *Rig Veda*. These earlier gods were strong, helpful and friendly towards human beings, while the gods of the *Atharva* are dark, of demoniacal power, bringing diseases and misfortunes along with them. Perhaps the earliest connotation and even conception of hell as the netherworld is to be found herein. Some of the hymns are couched in picturesque language, being exquisitely lyrical. *Aayushyaani Sooktaani* are prayers for health and long life and for deliverance from 'hundred and one kinds of death' and as many diseases. Similarly we find *Paushtikaani Sooktaani* wherein the farmer, shepherd and merchant pray for success and happiness in their respective professions. Another noteworthy feature is the abundance of spells, for restoring good feeling between master and servant, amity between brothers and concord between husband and wife. Advocates or political leaders desiring persuasive eloquence also offer prayers. Healing herbs, amulets for averting 'evil eye' and talismans are also mentioned, perhaps for the very first time in the religious history of the world. Divine Omniscience is also emphasised in a really impassioned, impressive and artistic style. Over and above these, politics is also brought into the picture; spells by which kings achieve mastery over other princes are taught; banished kings are promised restoration to their kingdoms; battle-chants enthusing soldiers to sure victory are really some of the most enchanting and attractive even from a literary point of view in the fifth *Kanda*.

This Veda, more than the *Rig Veda*, pursues one definite and unified purpose. The idea of Brahman as the first cause of all existence and of the absorption of man into the world-soul

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which later developed into the Vedanta) is certainly transparent in *Kanda* XI, 8th hymn. The *Yajur Veda* might contain the earliest specimen of prose in Sanskrit literature, but it cannot be regular literary prose, being more or less similar to stage-direction in dramas; regular prose starts only from the *Atharva Veda*.

It is really more original in its contents and topics than the other three Vedas, representing domestic and personal sides of family life, and the lower levels of the Vedic religion. The hymns deal with all social ceremonies, marriages and funerals included. Yet some others deal with the various tools and occupations, while philosophical speculations also engage their attention. This Veda enables its votaries to attain the *medhaa* or wisdom, the Ribhus, the Asuras and the seers know'.

Prayers are also offered for keenness of perception or *sukuti*, for high and stimulating thoughts or *chittam* and for desire or *kaama* that stimulates intellectual attainments and what is more, for increase of worldly wisdom that constitutes ideal Brahminhood.

Our sentimental tradition revolts against the successful attainment of the promised results by the performance of these charms, if the *mantras* are not duly recited with the *anga* and *nyaasa* prescribed therefor; but it is to be sincerely hoped that the revival of the interest in them will, ere long, certainly enable us to reap the fruits in exactly the same way in which our ancestors reaped them more than 2000 years before Christ. Some critics regard this Veda as a compromise or synthesis of Aryan and Dravidian cultures also.

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C. Rajagopalachari

Sri Ramakrishna Upanishad—33

HAVE NO DOUBT

"Do not be anxious as to how you can control and change your nature. Charcoal is jet black. When fire is applied to it, it glows; its original blackness disappears. Even so, in contact with the fire of knowledge the impurity in your heart will vanish."

Keep your heart pure and free from taint. Your power to do good will then be enormous.

White cloth fresh from the laundry will take on any colour you apply to it. Our mind is like a piece of cloth fresh from the laundry. Good company and honest effort will turn it in the direction of God. Listen to the speech of the English-educated. They use many English words. Sanskrit scholars use many Sanskrit words. The minds of those who keep good company can never be turned to evil. Those who keep bad company will ever be thinking about evil things. Men's thoughts will be dyed the colour of their company. Good company will promote virtuous thoughts. Evil company will promote vicious thoughts.

Let us not deceive ourselves. Truth and devotion are the only means to reach God. If we forget God, we shall die. Without devotion, we cannot truly live.

Jnana and *Bhakti* are not different. Devotion and Truth together make up Wisdom.

To kill others, you need a sword or a rifle. A needle will do for committing suicide. Likewise, one must know much for teaching others and dispelling their ignorance. To bring God into one's own heart one needs no great learning. Devotion will suffice.

Devotion is the root of all religions. If there is real devotion in a person, his religion will serve his needs. Without devotion one cannot attain wisdom through learning or through conversion to other religions.

* * *

"My cow will eat this and not that." So saying, a cowherd feeds his cow with things of his choice. The cow barely smells them and turns its head away. It does not yield much milk. But the cow that grabs anything and eats it with gusto yields plenty of rich milk.

The milk of wisdom cannot

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flow freely from a mind given to doubting.

* * *

A man suffering from thirst will seek to quench his thirst, somehow, even with muddy river water. He will not start digging a well there in search of pure water. Similar is the thirst for God. Those who thirst after God will not go seeking new religious beliefs because their own seems contaminated. Nor will they seek to found a new religion for themselves. If one is truly thirsting for God, he will try to quench his thirst with the aid of his own religion. He will not waste his time devising new religious beliefs.

A devotee's desire for God is like a miser's craving for money. He will pant for God like a drowning man gasping for breath.

Sri Ramakrishna said: Some people speak with scorn of blind faith. I cannot understand their attitude. What do they mean by blind faith? There is no special kind of devotion called blind devotion. There is wisdom and there is devotion. Devotion has no eyes. All devotion is blind!

* * *

If we seek to live a life without God, we shall only meet with disaster. We must cast off all doubts and develop deep devotion. The world has not sprung out of nothing. Can man's life and thought spring from the void? We need have no doubts about the existence of the Supreme or of the reality of God's grace.

Do not be bothered by thoughts of hell. Think of God and pray to Him and say, "I have done many forbidden things and I have omitted to do many things that I should have done. Take pity on me, O Lord!" All your sins will vanish. So says Bhagavan Ramakrishna Paramahamsa.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[To be continued]

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What Life Has Taught Me

. . . . happiness in life consists in striving and not attaining our goal . . . .

• **Sri Bhimsen Sachar** •

[*Governor of Andhra Pradesh*]

THE 'Bhavan's Journal' has done me the honour of asking me to furnish an answer to the question "What life has taught me?" I have tried to collect my thoughts, and the uppermost thought in my mind is that, circumstances being normal, as a rightful claimant to our attention, time and resources, nothing ranks higher than the rearing of children. A child is the bed-rock of our social order. This being so, I commend the following for the consideration of the reader:—

(i) A man's unfailing companion in life is his sound and strong body. It is thus wrong to make our children soft. We should develop in them the capacity to lead a rough and hard life. The world at large has no sympathy for those who have not the capacity to bear the hardships of life. Enable a child to face dangerous situations and feel proud of his scars. Small scars of childhood may save him from much bigger scars of later life. This will also kill the fright in the child, which is a man's worst enemy.

(ii) From the very beginning, cultivate in the child the habit of concentration. Help him to develop his powers of observation, assimilation and expression. Many happy starts in life have ended in dismal failures for want of one's capacity to express himself adequately.

(iii) Please do not change your child's school too often. If possible keep him in one school till he completes his studies. Frequent changes of schools do not allow a child's intellect and knowledge to take firm roots. Like a rolling stone he gathers no moss.

(iv) In the memory of a child nothing sticks more firmly and almost indelibly than the impressions left on his mind by the actions of his parents and

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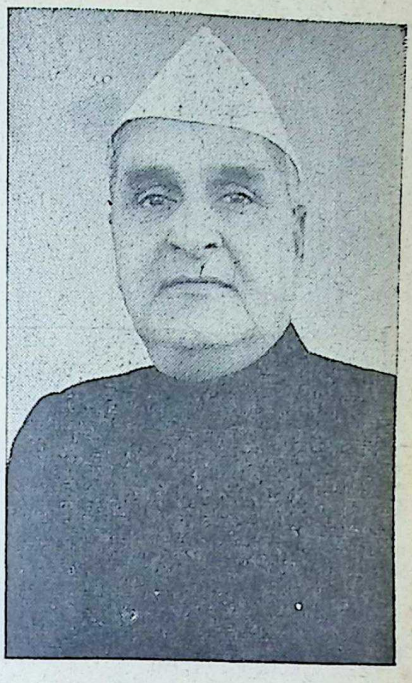
her senior members of the family. Parents have therefore to be on their guard as to the example they set before their children.

2. Another thought that I would like to share with the reader is that it seldom pays to receive in your personal account the private deposits of your relatives and friends. The easy availability of funds encourages the tendency to over-invest or over-trade. This generally works to the detriment of the depositee.

3. The most valuable of one's assets is his transparent sincerity. Say what we may of treachery, deceit, suspicion and callousness that disfigure our social life, one's sincerity of purpose seldom fails to attract appreciation even of the *nihil* admirari. You may be laughed at, ridiculed and even suspected by your opponents; but if you are true to yourself, i.e., sincere inside out without mental reservation, they may yet be prepared to give you credit for being at least an honest man. With all its unresponsiveness the world is not slow to adjust itself to your stand provided you are completely sincere about it.

4. I may end my reply by saying that whatever your job, put in your best in that and leave the rest to God. We seldom can determine results.



Sri Bhimsen Sachar

We may lack the capacity for the quantum of effort needed to bring about a particular result or, may be, we are not able to anticipate all the circumstances entering into the determination of that result. If we lack the capacity for the requisite quantum of effort, how are we to blame? Our effort is controlled by diverse forces. We work under limitations of heredity, upbringing and other social pressures. Our capacity for achievement is therefore limited. We can work only within the four corners of these limi-

(Continued on page 35)

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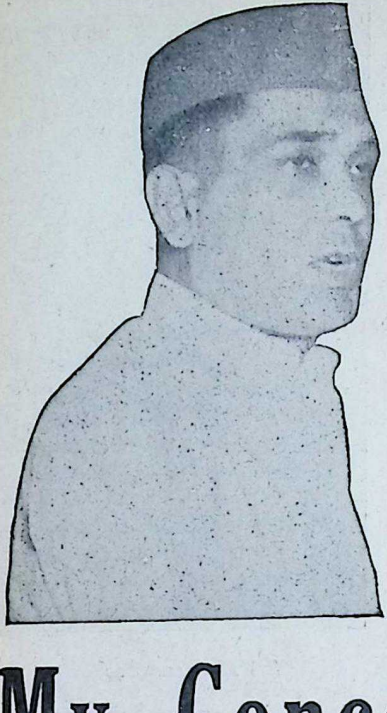

* What is the test of huma evolution?
* Which is to be preferre People's socialism or Sta socialism?
* Have party and power a relevance in this context?
* Will socialism thrive in th modern complex industri civilization?
* Who has fathered the Fra kenstein of modern society?
* How about man being product of nature and cu ture?

My Conception of the

ONE of the noblest goals of social endeavour is to ensure that the power and functions and spheres of the State are reduced as far as possible. I am an ardent believer, like Gandhiji, in the maxim that that Government is the best that governs the least. The test of human evolution for me is man's ability to live in amity, justice and co-operation with his fellowmen without outward restraints of any kind.

That is why I consider th human and social problem to b at bottom a moral problem.

Democratic socialists, commu nists, as well as welfarists, (no to speak of the fascists) are al statists. They all hope to brin about their own variety of th millennium by first mastering and then adding to the power and functions of the State.

The bourgeois State had mono poly of political power. The socialist State threatens to ab

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of the Future Society

Jayaprakash Narayan

that the monopoly of economic power. Such a great concentration of power would require equal, if not greater power, to control and keep it in check. There would be no such power at hand in a socialist society. Paper constitutions could hardly be expected to guarantee freedom and sovereignty to the citizen. The economic and political bureaucracy would be so strong and in occupation of such vantage points that the liberties and rights of the people, as well as their bread, would be entirely at its mercy. The independent trade unions are supposed to be a great bulwark of freedom, though it is recognised that the great trade unions are themselves becoming more and more ridden with bureaucracy.

Plans for industrial democracy and public accountability for State enterprises have been drawn up. Consumers' associations and co-operatives of all kinds are rightly supposed to function as balancing and restraining factors. Even decentralisation of authority and functions has figured of late in socialist thinking. But after all is said and done the democratic socialist State remains a Leviathan that will sit heavily on the freedoms of the people.

The only remedy for this that I can think of takes me farther away from politics and towards *sarvodaya*. The remedy obviously is, as in the context of internal and external discipline, to make it possible for the people to do without the State as far as practicable and to run their affairs themselves directly.

Speaking as a socialist, I would put it thus: the remedy is to create and develop forms of socialist living through the voluntary endeavour of the people rather than seek to establish socialism by the use of the power of the State.

In other words, the remedy is to establish *peoples' socialism* rather than *State socialism*. *Sarvodaya* is peoples' socialism.

Whether every socialist agrees or not with *sarvodaya*, he should agree that the more of peoples' or voluntary socialism and the less of State-enforced socialism, the fuller and more real the socialism.

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Unfortunately, there are very few socialists who are giving much attention to peoples' socialism. Speaking of British socialists, Mr. Jack Bailey, the British Cooperative leader says: "In Britain the concentration of most socialists upon the capture and use of State power has tended to blind them to the validity of *non-State forms of socialism*" (Quoted by Harold Campbell in *Socialist Commentary*, July, 1957). What is true of Britain is true of all the world.

It should be obvious that in order to develop non-State forms of socialism, it should be unnecessary for any one to function as a party or to engage in a struggle for the capture of power. Both power and party have no relevance in this context. What is needed rather is a band of selfless workers prepared to live and move in the midst of the people and help them to reorganise their lives on a self-reliant and self-governing basis. One cannot help being reminded here of Gandhiji's *Lok Sevak Sangh*.

The question now arises, what will be the form of that society in which it will be possible for the people to run their affairs directly and develop all those values of life that characterise a socialist society: cooperation, self-discipline, sense of responsibility? This is a question to which socialists have paid the least attention so far.

Human society has so grown that we have the complex industrial civilisations of today with great human forests that are called cities, with economic and social relationships that are utterly impersonal and non-lifegiving, with modes of work that are irksome and bereft of joy and opportunities of creativity and that have the sole criterion of productivity and efficiency to recommend them.

Science has shrunk the whole world into a neighbourhood but man has created a civilisation that has turned even neighbours into strangers.

Such a complex and top-heavy society cannot but be a heaven for bureaucrats, managers, technocrats, statists.

Such a society cannot be a home for brothers to live together as brothers.

Socialists, in the name of science, production, efficiency, standard of living and other hallowed shibboleths have accepted this whole Frankenstein of a society—lock, stock and barrel—and hope, by adding public ownership to it, to make it socialist.

I submit that in such a society the very breath of socialism would be hard to draw.

Self-government, self-management, mutual co-operation and sharing, equality, freedom, brotherhood—all could be practised and developed far better if man lived in small communities

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is is beginning to be realis- by forward-looking thinkers en in the West.

Further, man is a product both nature and culture. So, for balanced growth it is neces- that a harmonious blend een the two is effected. is blending, in spite of parks green avenues, is not pos- e in such centres of modern ilisation as London, Paris, w York, Moscow.

As a result, modern man's de- opment is warped and one- ed. A harmonious blending nature and culture is possible ly in comparatively smaller munities. Let me quote ous Huxley from his *Science, erty and Peace:* "Now it ems pretty obvious that man's chological, to say nothing of spiritual, needs cannot be filled unless, first, he has a measure of personal inde- ndence and personal respon- ility within and toward a self- rning group, unless, secon- , his work possesses a cer- n aesthetic value and human nificance, and unless, in the rd place, he is related to his tural environment in some anic, rooted and symbiotic y."

It was for these reasons that ndhiji insisted that the Indian ge and village self-govern- nt (*gramraj*) were the foun- ions for his picture of society the society of equal and free beings living as brothers in peace.

Living in small communities and producing mostly for self or local consumption on small machines may be regarded by some as setting the hand of science backwards. Science and centralised large-scale production and large conglomerations of human habitations are thought to go necessarily together. Nothing could be more absurd.

Science is of two kinds: (*a*) pure science and (*b*) applied science. I would call pure science alone science and the other technology. Now, the application of science does not depend upon science itself but upon the character of society. Large-scale, big machine production was profitable to the money-makers, so technology took the course of that particular type of production. The money-makers were the dominant class in society and their will had to be done. Governments also—irrespective of ideologies—preferred centralised, big-scale production, because that was necessary for war making (or defence, if you please), and—no less important —because it also concentrated great economic, and, therefore, political power in their hands. Thus governments and profiteers combined to create the Frankenstein of modern society. Poor science had no say in the matter.

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Rather, had the scientists their way, many of them, I believe, would be happy to smash many of the engines of production and destruction that their discoveries had helped to create.

But suppose, society had pursued not the aims of power, profit and war, but of peace, goodwill, co-operation, freedom and brotherhood, science could have been equally applied to evolve the suitable technology. If that were to happen, it would be not regression of science, but progression in a creative rather than destructive direction.

It should be pointed out that atomic energy has made more possible than ever before the dispersal of production and the development of small technology, that is, technology appropriate to production in small units and by small-sized machinery.

Let me quote Huxley again: "My own view, which is essentially that of the decentralists, is that, so long as the results of pure science are applied for the purpose of making our system of mass producing and mass distributing industry more expensively elaborate and more highly specialised, there can be nothing but ever greater centralisation of power in ever fewer hands. And the corollary of this centralisation of economic and political power is progressive loss by the masses of their civil liberties, their personal independence and their opportunities for self-government. But here we must note that there is nothing in the results of disinterested scientific research which makes it inevitable that they should be applied for the benefit of centralised finance, industry and government. If inventors and technicians so chose, they could just as well apply the results of pure science for the purpose of increasing the economic self-sufficiency and consequently the political independence of small owners, working either on their own or in co-operative groups, concerned not with mass distribution, but with subsistence and the supply of a local market. The sabbath was made for man, not man for the sabbath: and the same is true of applied science."

I am not suggesting that the whole picture of this new society is clear to any one or that all its problems have been thought out and resolved. How, for instance, would these small, self-reliant, self-governing communities be related together is a major question that immediately springs to the mind. There is, of course, Gandhiji's grand conception before us: "In this structure, composed of innumerable villages, there will be ever widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be

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individual, always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance, but ever humble, sharing the majesty of the oceanic circle of which they are integral units."

Gandhiji's words give us direction, but much thought and experience will be necessary before the picture becomes more clear. However, one warning must be sounded. While it is undoubted that life in small communities, permitting and promoting personal relationships, will be more suited to the realisation of *sarvodaya* ideals, it should not be imagined that small communities by virtue merely of their size, will necessarily be *sarvodaya* communities. Had that been so, we would have encountered *sarvodaya* in every village of India today.

The outward forms of living have relevance only when the inward forms are given. Men must understand and accept the *sarvodaya* view of life before they can proceed to investigate in what environment and social framework they could live that life best.

The fear is often expressed if self-reliant and self-governing communities will hold together and the unity and integrity of the nation will abide. In a *sarvodaya* world-society the present nation-States have no place. The *sarvodaya* view is a world-view, and the individual standing at the centre of Gandhiji's oceanic circle is a world-citizen.

WHAT LIFE HAS TAUGHT ME—*Contd.*

tions. I do not say that no effort should be made to get over them. By all means, conquer the limitations if you can; but the achievement can only be in proportion to the existing capacity. If we realise this broad fact much of our misery will be reduced. All that will then remain for us will be to put in our best efforts within the limits of our capacity. Once that limit is reached our task is over. We have to forget about the results. If the result is according to our expectation our effort has obviously succeeded. But suppose the result is not to our liking, we have not failed if we had not failed to put in our best effort for the achievement of our goal. If we want to be happy in life the pleasure shall have to be sought in the striving for our goal and not in the attaining of the goal only.

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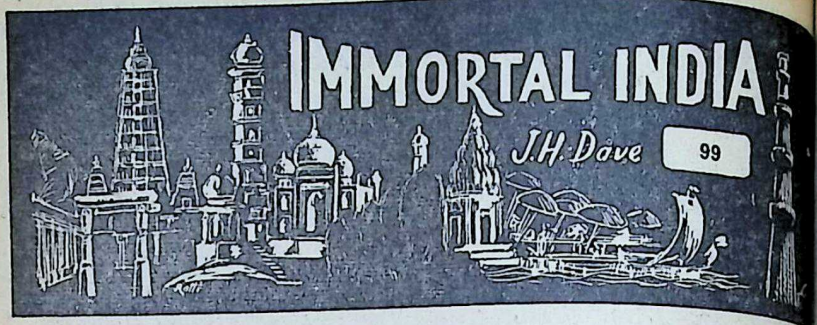

DAMODAR

RIVER DAMODAR is one of the eastern tributaries of Ganga. It flows through the States of Bihar and West Bengal. It has its source in the Chhota Nagpur water-shed which is situated in 23° 37′ North and 84° 47′ East. After flowing for about 368 miles, this river ultimately empties itself into river Hooghly, in 22° 17′ North and 88° 5′ East at a place called James and Mary Sands. In its upper reaches, it is joined by two major tributaries, the Barakar and the Konar.

At its source the river forms a fork with two prongs. The southern prong is believed to be the real source of the river, and is situated in the Palamau district. The northern prong is called Garhi. These two prongs unite in the Hazaribagh district. From here it flows eastward in the Manbhum district, and receives river Barakar which is its major tributary. Then it turns southeast, subsequently entering the Burdwan district. The river passes not far away from the Burdwan town which is situated on the Banka river. River Banka is a tributary of river Khari, and the combined stream ultimately meets river Bhagirathi.

Damodar then passes on further to the Burdwan district and the Hooghly district. Before it enters the Hooghly district, this river starts forming a delta. It throws off a number of distributaries. The river passes through Raniganj, Andal, Kasba Gohagram, Gopalpur, Jamalpur, Salimabad, etc. Salimabad is situated at the confluence of river Kana with Damodar. Kana is the principal offshoot of Damodar. In the Hazaribagh district the river flows at a

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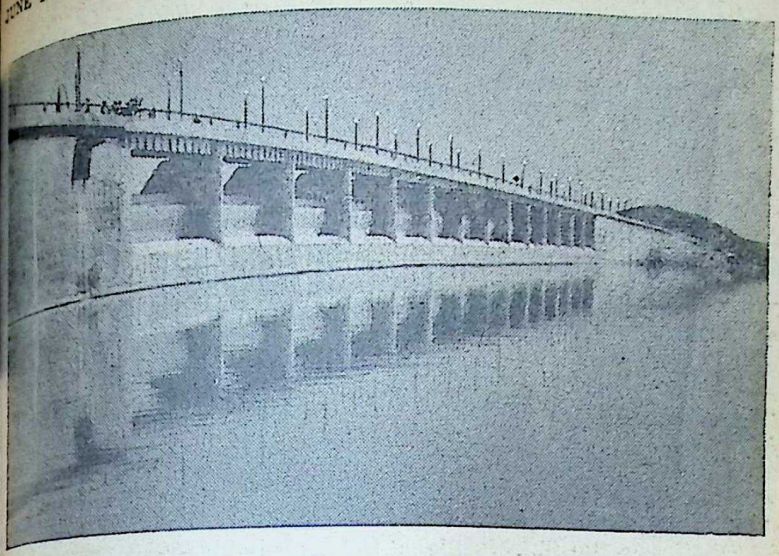

A View of the Tilaiya Dam (DVC).

height of about 1,300 feet from the sea level, but after a further flow of about 93 miles, it retains a height of only 582 feet. The river brings down from its upper flow a large quantity of silt but its flow in Bihar is through a region which is barren. However the region is rich in minerals. As the river flows through an area which is lacking in vegetation, much of the rain water is not retained by the soil; as a result thereof, a large volume of water is wasted. In summer river Damodar was navigable only for a short distance in the Howrah district. In the rainy season it was navigable through small boats upto its confluence with river Barakar.

This river was used for carrying through small boats coal from the Raniganj mines to Calcutta via the Hooghly river.

As most of the rain water was not absorbed by the soil and had to be carried by the river this river collected a large volume of rain water from the hills and plateau and by the time it reached its lower part, it caused sudden and heavy floods in the rainy season. This resulted into extensive damage particularly in the regions of West Bengal. It has been recorded that in the year 1770 A.D. the whole of the town of Burdwan was practically destroyed by a large flood of this river, causing very heavy damage to property, and also loss of life. Similarly there

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were heavy floods in 1823 A.D. and 1855 A.D. The headwave of the river when it was in flood was sometimes as high as five feet. It has been also recorded that the floods of this river particularly during the 18th century created a passage for themselves in the south. The river has changed its course and this has also resulted in heavy damage.

Flood control is, therefore, one of the major problems of river Damodar. Of course it has been noted that these floods have also done some good in as much as they have brought precious silt over the fields. But as they cause damage to life and property, ways and means of controlling the flood calamity were constantly being thought of by the authorities. Even though embankments were constructed on the two banks of the river there were frequent breaches on account of heavy floods. Moreover some of the embankments were removed because it was found impossible to maintain them.

Apart from floods it was also necessary to provide facilities for irrigation, navigation, power generation and checking of soil erosion.

For all these purposes a de-

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vision was taken in 1946 A.D. to make use of this river on the lines of the Tennessee Valley Authority of the U.S.A. In 1948, the Damodar Valley Corporation Act was passed, and the Damodar Valley Corporation was formed to carry out the multipurpose project. This project is a joint venture of the West Bengal, Bihar and the Central Governments. It is estimated to cost Rs. 103.79 crores. It will have eight storage dams with hydro-electric installations. It will also have a very big thermal power station, an irrigation barrage with canals and distributaries, and a very big power transmission grid. When completed the project will irrigate an area of 10,44,000 acres. It will generate 2,50,000 KW of thermal and hydro-electric power. It will also provide irrigation canals of about 55 miles which can be used for navigation, and these canals will provide a second route for transport between Raniganj coal-fields and Calcutta. It is estimated that the project will bring in an additional income of Rs. 6 crores to the agriculturists. It will develop the entire basin of the river including the valleys, the land, the forests and the mineral resources. The heavy floods will be checked and there will be water in the river throughout the year.

During the first Five-Year Plan the construction of the dams at Tilaiya and Konar was completed. The Tilaiya reservoir was filled for the sixth year in succession till 1958. The irrigation barrage at Durgapur in West Bengal and the thermal power-station at Bokharo in Bihar are also completed. The Bokharo thermal power-station is one of the biggest in the world. The Maithon Dam is one of the major dams of the Damodar Valley Project, and it was completed in 1957 and was inaugurated by the Prime Minister on the 22nd September 1957. Out of the three generating units of the Maithon Hydel Power House the first was put into operation on the 30th October 1957. The

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Maithon reservoir has been filled for the second time in 1958. The Panchet Hill Dam and the power-station are under construction.

Wilford had identified river Damodar as the Andomatis of Arrian. This river is very much venerated by the Santhals who regard the region between Damodar and Kasai as their fatherland. The remnants of the burnt bodies of the dead are consigned to the river and this act is considered as highly meritorious. They call this river the sea.

The Eden canal of river Damodar was constructed in 1881 A.D.

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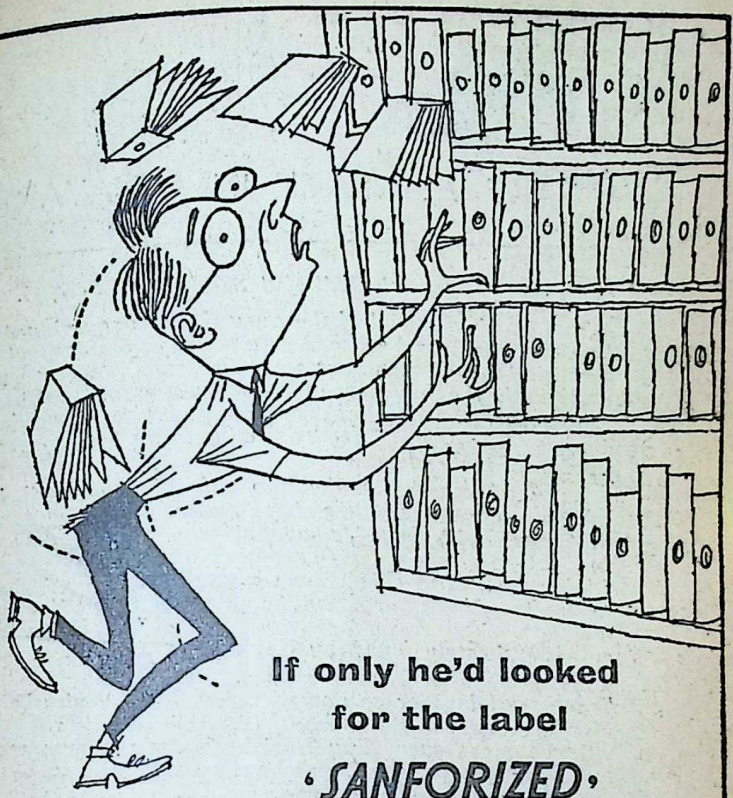

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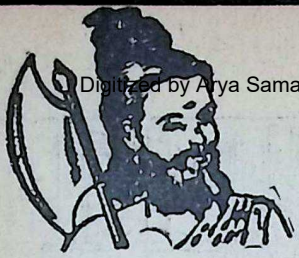

Bhagawan Parashurama

PART V: BACK IN ARYAVARTA

● K. M. Munshi ●

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama foils the Sharyata conspiracy and returns to Aryavarta.

Rama finds that his mother Amba had gone to live with some Gandharvas. Asked by his father to behead her, he finds her nursing some leprous Gandharvas mother-wise. His eyes open to the truth.

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2. Vishwamitra Wins In Death

MOTHER and son made their way through the mountain passes. On the way back home they joined a party of trading Panis who were going the same way, and as they proceeded further, news reached them of a great battle fought in the vicinity. King Bheda and Rama's elder brother, they learned, had been killed in fighting; and Vishwamitra, the great prophet, was not to be found.

King Sudasa had won the final round. Bheda's wife, for whom this endless war had been fought, had been recaptured. Vasishtha, the great sage, had vindicated the mission of his life. Aryavarta had been purged of a great sin.

As they travelled through the region in which the last battle was fought, Rama saved the Panis with whom he was travelling from molestation by the fleeing soldiers. Out of gratitude, the Panis agreed to accompany him to the battlefield.

Having reached the scene of that terrible disaster, Rama collected, in the dead of night, the dead bodies of the warriors who had fallen, and rescued many others including Vasishtha's grandson, the Sage Parashara, who were lying wounded and neglected. Rama then met Vasishtha himself and thus the future met the past. He then helped the Sage Vasishtha in performing the last rites of the dead and joined Renuka who was nursing the wounded.

Even after a long search the body of Vishwamitra was not to be found. Vasishtha, now that his mission had been fulfilled, tried to find out the whereabouts of his lifelong rival in learning and self-discipline whom he had come to respect. There was no malice in the sage's heart. He had carried out the will of the Gods and so had Vishwamitra, according to the light the Gods had given to each of them.

Riksha, the uncouth but devoted friend of Vishwamitra from his boyhood, had been for years the high-priest of the dark, Aryanised tribesmen of Bheda. He was a man of peace: he hated all strife. To him the highest end of life was to live happily. But war and destruction had come to his king and his people, and he had seen even his beloved friend, Vishwamitra, overwhelmed in battle.

Riksha, when he saw Vishwamitra falling in battle, forgot his years and his heavy body, and rushed to the spot and rescued the wounded Vishwamitra. In the confusion of the battle and under the darkness of the on-

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coming dusk he carried his friend out of the arena of battle, though in doing so, he himself was pierced by flying arrows.

Staggering under the weight of his dying friend, he took the road to his own *ashrama*. He forgot everything except that his friend whom he had loved since their school-days in Agastya's *ashrama*, had to be carried to his own place. He stopped, he fell, he rose again, and again lifted the beloved burden. Blinded by his own and Vishwamitra's blood, he struggled onwards on the journey.

Riksha made one more effort but he could not carry Vishwamitra any longer. He tried to keep steady. He succeeded a little but the body dropped from his hands. He tried again, and there was a taste of salt in his mouth. He vomited—he felt sure it was his own blood that he was throwing out. He did not mind; he had to take Vishwamitra, his beloved friend, to his *ashrama*. He lifted Vishwamitra again with all his ebbing strength. Yes, Vishwamitra was his beloved friend, his life itself. He used to carry him on his shoulders in old days—in Agastya's *ashrama*. Why not now?

Riksha stumbled forward; suddenly he felt that Vishwamitra was falling. His *ashrama* was so near! And the mind of Riksha, the high-priest of Dasyus, was filled with darkness.

●●●

After a long search, Rama found Riksha's *ashrama* where Vishwamitra lay dying. The sage knew that when Orion rose on the horizon he would pass away. Vishwamitra then talked to Rama of his life in broken accents.

'My royal line is extinguished. Devadatta is gone, his brothers are dead. Rohini is no more. But this is the day of my triumph....

'Self-restraint and strength are great, but greater than either is the self-surrender to one's mission in life. The Gods have given me the opportunity to fulfil it. I have not been vanquished. On this cracking Aryavarta, I have planted the banner of Unity. My death will be its crowning glory. My victory is in my death. All the tribes are now one, by blood and by the bonds of Dharma.'

Soon after Vasishtha came to meet his lifelong rival. With rare nobility of heart he blessed the younger Vishwamitra and begged his forgiveness for having interrupted his life's work.

Vishwamitra, in all humility, replied: 'Great ascetic, you have put no obstacles in my way. I am what I am, because of you. If there had been no Vasishtha, I would have remained only Vishwamitra. To emulate you, I

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acquired learning and self-discipline. I left a throne to become a high-priest to lead people to Dharma as you would have done had Sudasa appointed you. You were a master of *mantras;* in emulation I became a master of the sacrificial lore. But you taught that the Aryas and Dasyus were different; so, to extract the poison from your teachings I accepted the challenge of this great war. You are the sky-kissing mountain. I only grew strong in trying to climb the peaks of your exploits.'

'Best of Rishis,' Vasishtha said, 'the Gods have given us both power to see, but they have shown us different truths. Who knows what secret is hidden in this divergence of views? It is the mystery of Rita. If I had not resisted you, where would I have been and where would have been Aryavarta? But I am very sad. I am so much older than you; I should have gone to the Land of the Pitris instead of you.'

'Mighty ascetic, I am not sorry,' replied Vishwamitra. 'I have accomplished my life-work. The Gods have given me success such as I never dreamt of. Best of ascetics, God Surya has left no wish of mine unfulfilled. By His grace, I removed the difference between Arya and Dasyu, made an *arya* of Shambara's daughter, made Aryahood accessible to all men. I made the lore of Vishwamitra respected. My son, Shunahshepa, is the heir to my learning, developing it still further. And wherever the *Gayatri* is uttered there the spirit of Vishwamitra will be....for all times ....in ages and ages.'

And as he was thus reminiscing on his life-work, the noble Vishwamitra grew incoherent.

'Come!' he suddenly said gasping for breath, 'I take you to the resplendent path leading to godhood....beyond anger and malice. Let no one weep over his weakness. God Varuna has opened the portals of heaven. Come....higher....still higher.'

His voice grew faint and his breath short as he muttered: 'Jamadagni, the Orion has risen.'

The sage threw back his head. Rama caught the falling body in his arms and tears fell from the eyes of Vasishtha, the Best of Sages. [*To be continued*]

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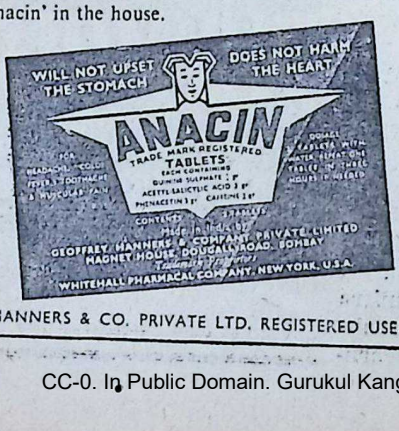

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Lesson VII

Teacher:—Modern Indian literature consists of different dialects, which are based on Sanskrit, but are very much different from it. There are nearly thirteen such dialects and nowadays, books in different branches of learning are written in them. But in ancient India, when Sanskrit was spoken and written, there were some very great books written in all branches of knowledge, as mathematics, medicine, religion, astronomy, astrology, political science, art, music, dancing, etc. Some of these books have been preserved and have come down to the present age and are considered to be the storehouse of knowledge.

Student:—Why so? What happened to the other books?

Teacher:—During the age when foreigners conquered and settled down in the land, many of these were destroyed.

Student:—How do we know that?

Teacher:—Because these lost books have been found in Tibetan language, Chinese language and also in the Japanese. These are the translations of many Sanskrit texts, nowhere to be found now in India.

Student:—Have these books been re-translated into Sanskrit?

Teacher:—Very few books have been re-translated; for it is difficult to get to the original style, because when we translate a work into any language, it loses much of the spirit of the original.

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नेपथ्ये महान् कलकलः
nepathye mahān kalakalaḥ
from behind the curtain great noise
= great noise from behind.

विद्यार्थिनः सर्वे गवाक्षद्वारं गच्छन्ति ।
vidyārthinaḥ sarve gavākṣadvāraṁ gacchanti
students all to the window-door go
= All students rush to the window.

प्रथमश्छात्रः— रे मूर्ख पश्य पश्य
prathamaśchātraḥ — re mūrkha! paśya paśya
first pupil oh fool! look, look.

द्वितीयश्छात्रः— किमत्रास्ति ।
dvitīyaśchātraḥ — kim-atra-asti
what there is
= What is there?

तृतीयश्छात्रः— बहवः सैनिकाः सन्निवेशिताः ।
tṛtīyaśchātraḥ — bahavaḥ sainikāḥ saṁniveśitāḥ
many soldiers have gathered

[*To be continued*]

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the unnecessary DISEASE

Dr. Joseph D. Wassersug

CONSTIPATION has often been referred to as "the unnecessary disease." In primitive communities where the artificial niceties of civilization have not yet made an inroad, constipation is practically unknown. It is primarily an affliction of an industrialized society where the worker can't afford to take time off to leave his bench.

The travelling salesman who gets his urge while driving his car and cannot find a suitable roadside rest-room is another potential victim of this malady.

The aged and the infirm may also suffer because old age and sickness may weaken the abdominal and bowel musculature.

Infants and children may become constipated from diets that are rich in milk and low in solids and roughage.

Constipation may be acute or chronic. It is a condition from which any one of us may suffer from time to time. It should never be considered lightly for it may be a source of untold misery and suffering.

There is a growing awareness on the part of physicians that *constipation is truly an unnecessary disease.* There are normal mechanisms within the bowel and the stomach to promote daily evacuations without the use of pills, laxatives, or cathartic substances, provided that a small amount of time and effort be devoted each day toward the development of regular bowel habits.

For example, there is one reflex known as the *gastro-colic reflex.* This reflex is activated as food enters the stomach. When a meal has been eaten and the stomach is full, nerve impulses are sent to the lower part of the colon and into the rectum, which stimulate the lower bowel to contract and thus initiate a desire for defecation. It is because of this reflex that it is usually most satisfactory to have a bowel movement after eating, preferably after breakfast.

This reflex can be further stimulated and enhanced by having the patient take one or two glasses of water first thing on arising. Eating a good breakfast and then going to the bathroom after breakfast helps to complete the desired results.

It is often true that the victim of constipation never both-

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ers to eat a satisfactory breakfast, but satisfies himself with coffee and doughnuts (which are constipating) during the "coffee break." Other sufferers fail to eat a good breakfast simply because they "do not feel hungry at that time." They should realize that a good breakfast, not necessarily a *large* one, is beneficial not only to nutrition but to the establishment of good bowel habits.

Finally, there is the third type of constipation-sufferer who does not allow himself sufficient time in the morning to establish good bowel habits. Sometimes he allows so little time that he is just able to gulp down his orange juice and coffee and grab the train as it pulls away from the station. These are the people who are "too busy" or "just can't be bothered." These unfortunate people sooner or later will *have* to be bothered because of the pain and discomfort that their bad habits will ultimately cause. *You can't thwart the normal reflexes and urges of the body indefinitely and get away with it.*

In any discussion of constipation, one point must be made clear. The individual who has a normal bowel-pattern and then, in middle years or later in life, develops constipation would do well to consult his physician without delay. Change of bowel habit is often significant of the development of a tumour or a growth. Early detection of such an abnormality may lead to its surgical correction. Delay may prove disastrous. It might be well for most constipation victims to consult their physicians before taking some medicines.

Constipation is best prevented by the establishment of good bowel habits during infancy and childhood and continuing with those habits during one's adult life.

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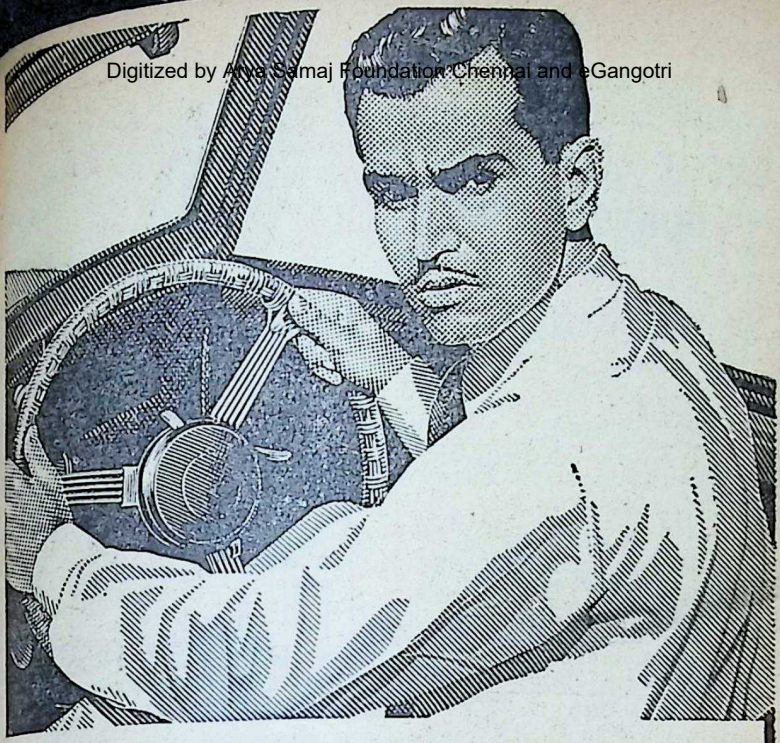


Making a clean get-away, Mr. Motorist?

Motorist: *A get-away? But I've got nothing to run away from!*

Us: Oh! What about danger from dirt?

Motorist: *What are you driving at?*

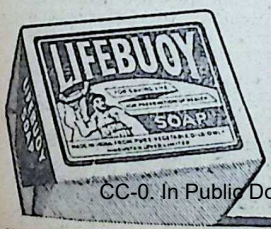
Us: Dirt carries disease-causing germs, you know.

Motorist: *But mine is the cleanest of cars!*

Us: Yes, but even here there's ordinary, everyday dirt. You can't *see* it perhaps... but you can't get away from it anywhere!

Motorist: *Hmm! I'd never have thought of that! What can I do about it?*

Us: Easy! Bathe the healthy way! Make it a habit to...



wash away the germs in dirt with

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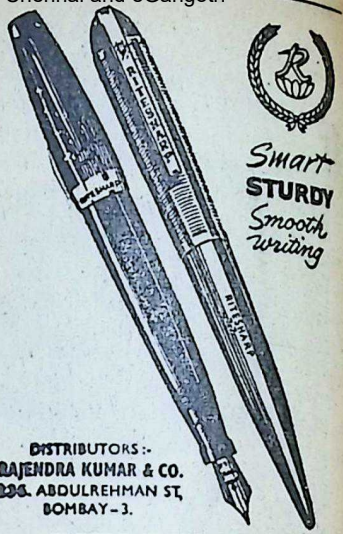

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SHRI RAMTIRTH YOGASHRAM - DADAR, BOMBAY-14

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SUKANYA

Ch. Satyanarayanamurthy

FIDELITY and devoted service rendered with a heart brimful with love to he husband mark out a woman s an object of respect and rev- rence. They are not difficult f attainment for a woman hose lover is of equal excel- nce and like affection, but dif- cult when not so.

Some of the classic examples f chastity and fidelity like Sita, avitri and Damayanti are also he examples of such high at- inments. They, no doubt, raw forth our admiration in rofusion. But in stimulating ur wonder and rousing our ympathy, they do not come up- to the standard set by Sukanya hose self-sacrifice, revealed hrough her consent to marry n old, decrepit and highly iras- ible sage, for the sake of a pub- c good and her unswerving de- otion to him, arrests our atten- ion.

Sukanya accompanied her ather King Saryati with her irl-companions when he hap- ened to visit the hermitage of he Sage Chyavana in the forest. Romping like a fawn, beautiful Sukanya espied in the hole of a huge ant-hill a pair of bright things looking like two fireflies. Impelled by destiny, Sukanya, innocent though she was, im- pishly pricked the two shining

balls with a thorn. But lo! The blood that spouted from them terrified the teen-aged girl. What she did out of curiosity became a heinous offence.

B.J. Competition Prize Winner

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That very moment, her guilt paralysed the troops that escorted the king by completely blocking their physical excretions.

The king was on thorns to know who perpetrated the crime. The terror-stricken girl, fully realizing the consequences of her childish prank, confessed her guilt to her father. The king thereupon begged before the sage for forgiveness.

Ultimately, the king had to give his child-daughter to the sage in marriage to appease his anger, as it was the only way to restore his troops to normal health. Any other princess with the promises of her beauty, grace, wit and charm through a wealthy and deserving match, would have raised a picture of shattered hopes and wrecked life in a similar situation. But Sukanya took it all joyfully in the interest of public good. She lost no time in cultivating a frame of mind quite congenial for the service of her unattractive and withered husband of uncontrollable anger, and thus spurning all her courtly pleasures and comforts as of no more value than a blade of grass.

She was meticulous in carrying out her husband's behests and smothered him with her selfless love and kind attentions and by knowing his mind instinctively and acting upto it. Her humility, love, fidelity and bewitching beauty fascinated the sage and he decided to make ample amends for her valuable services. There was no other alternative for the sage except to regain his youth and vigour, to metamorphose into a worthy husband to her.

When therefore the celestial physicians, the Ashwins, visited the hermiitage of Chyavana, the sage implored them to bestow youth and beauty on him. He did not hesitate to go out of the way by promising them a cup of juice in a sacrifice though they were not entitled to receive it. This he did only to reward his beloved wife who had so nobly earned his love.

The celestial physicians too, well impressed with the fidelity and devotion of that lovely girl, could not but agree to make Chyavana young and attractive.

Jubilant at the prospect of sharing the sacrificial offering, the celestial physicians bathed in the divine pool with the old sage in their arms, determined to restore him to vigour and beauty. Lo! There emerged from the pool three radiant figures, of royal mien and divine beauty, irradiating effulgence all around. Sukanya seeing them from left to right, however, felt restless and miserable like a miser who had lost his treasure because she was unable to distinguish her husband from the other two. So similar were they in every respect from head to foot.

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ere was no other go for the
ste and faithful girl except
resort to devout prayer!
She propitiated the celestial
ysicians through prayer with
votional fervour. The celes-
l physicians feeling further
re. of her fidelity and con-
ancy to her husband at last
her know her husband from
ong them.
Great was the joy and exulta-
n of the 'young' couple at
eir unexpected happiness,
hich was really the reward of
r virtues, fidelity and devo-
n. Her story reveals that she
es not lag behind any of the
her *puranic* characters that
ve made a mark for fidelity
d virtue.
Saryati, ignorant of this happy
cident, misunderstood his
ughter thoroughly when he
er saw a young and hand-
me man sitting by her side!
mounting fury, he took his
ughter to task for giving her
rt over to a paramour dis-
ining the holy sage and thus
using an eternal slur on his
mily.
With restrained emotion and
corum she made her royal
her understand that she real-
added lustre to his family
d apprised him of the wonder-
change brought about in his
-in-law. Sukanya was so no-
and so broad-minded as to
up with his hasty accusa-
n made without ascertaining
s. Indeed she expected to
see great joy in her father's heart on learning of her good fortune.

Saryati, who was quite aware of the strength of her character, yet suspected her on the assumption that circumstances make even a virtuous lady deflect from the path of rectitude. Renuka, wife of Jamadagni and mother of Bhagwan Parasurama, could not keep her mind steady in an unguarded moment, against the charm cast by Chitraratha, though she was above reproach. Sukanya who never succumbed to any such spells of charms even in an unguarded moment, in spite of the unequal match, deserves much higher praise.

During her exile in the Asoka garden of Ravana, Sita drew inspiration and derived strength by recalling the sacred memories of women who had distinguished themselves by serving their husbands with great devotion. Sukanya was one of those blessed women enumerated by Sita. Vexed with the endless threats and blandishments of Ravana's hirelings she likened her devotion to Rama to that of Suvarchala, Sachi, Arundhati, Rohini, Lopamudra, Sukanya, Savitri, Srimati, Madayanti, Kesani and Damayanti to their husbands in an effort to impress upon the monsters the utter futility of their attempts to change her mind.

Of the worshipful women

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enumerated above, Suvarchala, the wife of Surya, Sachi, the wife of Indra, Rohini, the wife of Chandra, come under the category of gods. Hence it is not a matter of wonder if they set up high standards of character and devotion. Arundhati, the wife of Vasishtha, Lopamudra, the wife of Agastya, and Srimati, the wife of Kapila, come under the category of rishis with superhuman powers. Their righteous character and ideal behaviour will no doubt be worthy of emulation; but it will not be thrilling and surprising like the virtues and character of an ordinary woman living in an atmosphere beset with innumerable temptations.

Savitri, wife of Satyavan, Damayanti, wife of Nala, Madayanti, wife of Sudasa, Kesani, wife of Sagara and Sukanya, wife of Chyavana were princesses. Of these only Sukanya had a hopelessly unequal match as it appeared in the beginning. But the rest, especially Savitri and Damayanti, felt drawn towards their respective husbands even before their marriage and there was no place in their minds and hearts for anybody other than the beloved husband. Hence, they did not have to swim against the current to cultivate devotion to their husband and remain true to them even in the midst of trying circumstances, facing the bitterest tastes of adversity. But Sukanya had all the disadvantages. Hence she is all the more praiseworthy.

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Gen. de Gaulle

FRANCE has passed through so many convulsions in the past—Monarchy, Convention, Directory, Consulate, Empire, and finally Republic—that the present crisis need not be considered as extra-ordinary. In all such revolutions and changes the French officials' behaviour has been founded on the principle of *droit administraitif* which stems from a sense of national self-preservation against the dangers of anarchy. The present is no exception to this rule. There is a proverb widely prevalent in Balkans which says: "My children, it is permitted you, in time of grave danger, to walk with the devil until you have crossed the bridge." If the rank and file of Frenchmen who admire and envy de Gaulle, look up to him today, it does not mean that they will do so for ever; for don't they know him as the man who rebelled against the authority of their State as vested in the hero of Verdun, Marshal Petain?

Described as the Cassandra of French politics, this 68-year old soldier has been prophesying the impending catastrophe of his country for years now. And when the S.O.S. from the republic came to him last month, he readily signified his consent to head the Government, to be legally offered and on his own terms, which are little short of the dictator's.

It is recent history that after Hitler's hordes had ran over France, Gen. Charles Andre Marie de Gaulle—that is his full name—set up the Free French Government from England and with the active help of the Allies, U.K. and U.S., returned to Paris in 1944 at the head of the Free French Forces. He became the Premier-President of the Provisional French Government. For two years he fought with the political parties for enacting a constitution making the head of the Government directly responsible to the electorate. His efforts failed and he stepped down when the Fourth French Republic was established. Till 1953 he took some interest in French politics but later retreated to a suburb a hundred and fifty miles from Paris.

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Even after retirement he kept contact with the metropolis where he maintains an establishment. He used to visit Paris regularly twice a month, confer with a few associates and admirers—mostly Rightist politicians—and make oracular statements *tete-a-tete*. Probably out of frustration, he had become testy and argumentative. Even during the World War II, the Allies found him an impossible person at times.

Summing up his impression of de Gaulle, Winston Churchill wrote of him: "Always, even when he was behaving worst, he seemed to express the personality of France—a great nation, with all its pride, authority, and ambition. It was said in mockery that he thought himself the living representative of Joan of Arc, whom one of his ancestors is supposed to have served as a faithful adherent. This did not seem to me as absurd as it looked. Clemenceau, with whom it was said he also compared himself, was a far wiser and more experienced statesman. But they both gave the same impression of being unconquerable Frenchmen."

Born at Lille as the son of a Headmaster of a Catholic Institution, de Gaulle graduated from St. Cyr Military Academy, served in World War I, was wounded thrice, was captured and imprisoned by the Germans till the war-end. In World War II, he became a great exponent of mechanized warfare, but the High Command rejected his pleas. When the Nazis overran the Maginot Line the General fled to England to lead the Free French Movement which is an Odyssey in itself.

Fed up with 25 governments since World War II and the mounting defence budget caused by Algeria, the French people by a majority have now made him their Prime Minister as an emergency measure. Although he has promised not to break France's treaty obligations with other countries, the capitals of the world have their own apprehensions. What form the Government of France will take in the wake of the constitutional and other changes effected by the General, future alone can tell.

Six-foot-four, the General has a towering personality. His almost equine face hardly sports a smile. Proud, self-confident, sarcastic, few besides the family circle can be said to have moved on intimate terms with him. He is scholarly and wields a facile, graceful pen. President Roosevelt once remarked that the General had a "religious eye." It is said he reflects for hours together in solitude.

Married to Yvonne Vedroux in 1919, the General has one son who is in the Navy and one living daughter who is married.

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QUESTION BOX

ANSWERS by K. M. Munshi

449

Sri Harbans Singh, New Delhi.

Q: *My experience shows that contentment, faith in God and elimination of the ego are the three successive stages in spiritual evolution. Am I correct?*

A: I would put faith in God first. Contentment does not come till you acquire that faith and come to believe that whatever you encounter happens because of His Will.

450

Sri A. J. Bhaskara Rao, Gunakal.

Q: *Is it correct to say that weeping over the dead body of a person makes the soul of the deceased rest in peace? Is there any mythological or psychological explanation for this action?*

A: I don't think weeping over the dead body brings peace to the soul. I have not come across any such view in any Purana that I could think. Weeping is the way to secure psychological release from the unhappiness which we feel when a beloved person dies.

451

Sri I. Mallikarjuna Rao, Kondapi, Nellore.

Q: *What do you mean by God-fearing and why should we fear God?*

A: (a) 'God-fearing' only means that what we do, should be done as if offered to God. The consciousness of His presence is a necessary element in all noble actions. (b) If you are not 'God-fearing' in this sense, you will tremble before every petty tyrant that chooses to impose law on you. If you are so very brave as to object to the word 'fear', will you be satisfied if I say, 'You should love God'?

452

Sri T. V. Venugopalan, Madras-17.

Q: *Our Life Insurance Corporation of India has adopted the motto, "Yogakshemam*

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Vahamyaham" (योगक्षेमं वहाम्यहम्). *Would you explain how far is it relevant?*

A: The phrase means 'I look after that welfare'. The Life Insurance Corporation wants to carry out this beneficent intention of God by helping you to save your money so that your family is provided for after your death.

453

Sri Batuk Chandra D. Sarvaiya, Secunderabad.

Q: *Is it possible to make all people equal in all respects? If not, what is the fun of socialism or communism?*

A: (i) No. Men are different by hereditary and environmental influences, as also by their nature, temperament, aptitude and ability. You might as well expect men to be equal in height, colour, and the size of their faces.

(ii) Equality, an essential of democracy, implies

(a) that all persons, whatever their circumstances, should have equal opportunity.

(b) that there should be economic and social justice, that is, no one should be deprived of a reasonable share of the resources of a country and no one should be at a disadvantage due to social conditions.

(iii) Socialism and democracy both envisage such equality.

(iv) Communism is the dictatorship of the few, who have control of the resources of the country and who through democratic centralism—another word for dictatorship—use the party and the army as their instruments. There is no equality.

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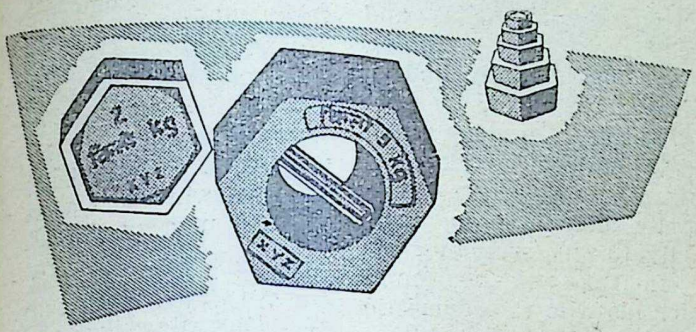
CHANGING OVER TO THE METRIC SYSTEM



India has at present no common system of weights and measures. There are not less than 143 systems in use. This multiplicity gives room for malpractices. The introduction of a uniform system throughout the country based on Metric Weights and Measures will be very convenient and make calculations extremely easy, especially because the country has already adopted the decimal coinage. The Standards of Weights and Measures Act, 1956 has laid down the basic units under the metric system. The reform will be gradual so as to cause minimum inconvenience to the people.

Even after its introduction in an area or a trade, the traditional weights and measures will be permitted to be used for a period of three years.

THE CHANGE-OVER TO THE METRIC SYSTEM OF WEIGHTS AND MEASURES BEGINS FROM OCTOBER, 1958

KNOW THE METRIC WEIGHTS

The unit of weight is the KILOGRAM = 1 seer 6 tolas (or 86 tolas.) or 2 lb. 3 ozs.

SUB-UNITS

10 milligrams = 1 centigram
10 centigrams = 1 decigram
10 decigrams = 1 gram
10 grams = 1 decagram
10 decagrams = 1 hectogram
10 hectograms = 1 kilogram

MULTIPLES

100 kilograms = 1 quintal
10 quintals or 1,000 kilograms = 1 metric tonne

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HARI, THE ASTROLOGER

HARI was a poor man who lived with his wife and children. Not finding work, the entire family had to go without food for several days. It came to a stage when he had to find some work, however menial, in order to keep his family alive. So he went from city to city searching for work. In the end he found work for his wife as a domestic servant in the house of one Sthooladatta. Leaving his wife and children at that house, Hari managed to get a small job in a neighbouring house.

After a few days, the daughter of Sthooladatta was married with great eclat. Hari was anticipating to have a good meal which he had not seen for four years now, but as ill-luck would have it, he was not invited.

Hari felt this disappointment so much that he cursed his fate. When therefore his wife came to him that evening, he told her, "This accursed poverty has made me worse than a beast. That is why your employer did not think it fit to invite me—the husband of their domestic servant—for a meal in connection with their daughter's marriage. I have now decided to become a great man. You must help me to become one. The first thing you must do is, whenever you get an opportunity to speak with persons, you must convey to them that I am a great astrologer. If you do so, within a short time you will find your husband a great man and our poverty will disappear."

In fulfilment of this resolution, Hari set about actively doing something that very night as a result of which there was a hullabaloo at the house of Sthooladatta the next morning. The horse which the bridegroom rode the previous day had disappeared!

A regular force had been deployed in searching it out but without success.

Hari's wife approached Sthooladatta and said, "I am extremely sorry, sir, to disturb you. I learnt with great regret that the bridegroom's horse had disappeared. May I suggest to you, sir, something?"

Sthooladatta replied, "What is it? Tell me." He said so in a spirit of ennui, because he wanted to find out the horse somehow, so that the ignominy could be spared.

Hari's wife said, "Sir, my husband has the reputation for un-

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(SELECTIONS)

my prediction. You may con-
t him about the lost horse,
you care, and it is just pos-
ble that he may be able to help
u. I am saying this because
consider myself one of your
mily."

Sthooladatta immediately sent
ord to Hari, who stood before
m. After profusely apologis-
g to him for unwittingly
aving him out from inviting
his daughter's marriage, he
ked him: "I understand from
ur wife that you are a great
strologer. Listen, the horse
hich my son-in-law brought
s mysteriously vanished. We
e frantically searching for it.
ill you kindly help me in find-
g it out—what has happened
the horse or where it is?"

Hari knit his eyebrows for a
w minutes, mumbled words,
rote figures, made calculations
d after weighing the planets
entally, said, "You need have
anxiety about the horse. I
ve been able to find out what
s happened to your horse. It
now quite all right. If you go
raight south from here, you
ill find a dilapidated house
tside the town. It appears
at the thieves who had stolen
e horse have hidden it tempo-
rily within that house."

Sthooladatta immediately sent
s messengers to search that
use and to his great relief
e horse was found there in-
ct. Sthooladatta was very
nerous in his reward and
aise of the powers of Hari.

From that time he made it a point to mention Hari's great powers to everyone who came to congratulate him.

In course of time Hari's fame as an astrologer spread far and wide. People came from long and short distances to ask his advice on theft, ill-health, matrimonial affairs, etc. ●●●

IT SO happened that soon after the above incident some jewels and ornaments were stolen from the King's palace. The palace-guards did their best to trace the culprit and recover the ornaments but without success. The King was informed by some courtiers of the powers of Hari who was immediately sent for.

When Hari came before the King, he was given an honourable seat and the King asked him, "Sir, I understand that you are a great astrologer. Yesterday some valuable jewels were stolen from my palace. They belong to my queen. We

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have made extensive searches but we have not been able to trace the thief nor recover those jewels. May I request you to help me find them?"

Hari found himself in a jam. He, however, told the King that he would make elaborate calculations at home and communicate the result to him on the morrow.

Once Hari reached home a great fear took possession of him. If he confessed to the King that he did not know astrology, he would not only lose his reputation and consequently his prosperity but be put behind prison bars for theft and perjury.

While Hari was sorrowing thus, a palace-servant by name Jihwa had entered his house without his knowledge. She was the personal attendant of the queen. When she heard that Hari's services had been requisitioned in solving the theft, she got the frights because she was the person who had spirited the jewels away. She therefore wanted to keep an eye on Hari and his activities. With that intention, she had shadowed Hari.

Hari, in the midst of his reflections, exclaimed out of despair: 'O, *jihwa* (tongue)! You will be thoroughly exposed in the palace tomorrow! You have so far been successful with your prevarications. Alas! You will feel the sharpness of the King's blade on you now!" referring to his own glib tongue.

When the domestic servant whose name, as explained before, was Jihwa, happened to listen to this exclamation, she shuddered, thinking that Hari had really divined her felony. She therefore came running and fell at Hari's feet, praying, "Sir, save me! What you had said is the truth, I cannot hide it from you. It was I who stole those jewels. Have mercy on me! I have hidden them in the ground beneath the pomegranate tree behind the palace. I shall dig them out and gladly hand them over to you. Please do not betray me and help me save my life!"

Hari got back his spirit and assured her, "Young lady, don't be frightened. I knew it already. Now you just tell me the exact locality of the tree underneath which you have hidden those jewels and begone from this city! I promise not to reveal your name."

Jihwa accordingly gave details of the place and following Hari's advice, ran to another city overnight.

Early in the morning, Hari repaired to the King's palace with due pomp and after obtaining audience from the King, explained to him, "Your Majesty, it is a very, very difficult case which you have given me to solve, but due to the blessings

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of the God I am worshipping every day, and possibly your Majesty's luck, I have been able to solve the mystery after long and arduous calculations. Here are my findings. Those jewels had been stolen by somebody not known to you and not necessary to mention, and were hidden at the foot of the pomegranate tree which stands at a furlong distance from the queen's apartment. They are still there all intact before being transferred tonight. Your Majesty may take them from there right now."

The King immediately sent his messengers to dig that locality and to the great wonderment of all present, all those lost jewels were found beneath the tree. It is unnecessary to add that Hari's fame grew a hundredfold by that uncanny prediction.

○○○

Unlike common men, kings and politicians take everything with a pinch of salt. The king, therefore, wanted Hari's powers proved to his satisfaction. He, therefore, decided to give Hari a final test. He took his Commander-in-Chief into confidence and between them they called Hari one day to a private audience. When Hari came, the King asked Hari, "Dear sir, we greatly admire your powers of prediction. But we desire to prove to the world beyond doubt

What is inside this pot?

that you are the greatest man living, practising that science. May I therefore request you to be good enough to tell us what is inside this pot which I am having in my hand? If you succeed in this test—please forgive us if we are profane—we will proclaim your greatness to the world."

Hari found himself on the horns of a dilemma. Indeed, caught as he was, he became convinced that Fate was pursuing him relentlessly like a venomous serpent. Within a short moment, he mentally ran back to his late father and mother, the days he had been in the school, the way he grew and the way he started married life and how he became great.

As he did so, his thoughts rested for a while on his father piteously, who, unlike him, was really so erudite that he always regretted having given birth to a son so different in intellectual attainment from himself.

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Without knowing it, Hari happened to linger involuntarily on the favourite epithet by which his father used to chastise him. "How true!" he reflected and uttered the epithet nostalgically: "Hey, *manduka* (frog)!"

Hardly had the word escaped Hari's lips when the King jumped as though he had received an electric shock. Next instant, Hari found himself being warmly shaken by the shoulders by the King.

Said the King: "I have never known that the science of astrology could be so precise and I have never come across one who has practised it with such perfection."

Saying this he turned the pot he was holding in his hand upside down, out of which leapt a frog! Hari's body perspired profusely. The Commander-in-Chief threw his head back in admiration.

As a mark of his appreciation, the King presented Hari several villages and cash with which Hari's family could live for generations turning its back on penury for ever.

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By

K. M. MUNSHI

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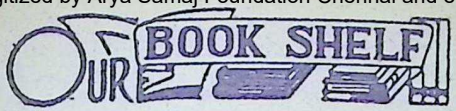

ETHODOLOGY OF THE MAJOR BHĀṢYAS ON THE BRAHMA-SŪTRA. By P. D. Chandratre, M.A., Ph.D. Publishers: S. B. Garda College and B. P. Baria Science Institute Research Publications, Nasik, 1958. Pp. i-vii, 1-248. Price: Rs. 6|-.

HE WORK under review is, according to its author, substantially his esis approved by Gujarat Univerity for the Ph.D. degree. The book omprises twelve chapters. It opens ith the statement of the problem ich which the author proposes to eal in the work. In chapter II, the uthor sets forth what is meant by Sūtra', and gives a brief survey of e *sūtra* literature in general and the philosophical *sūtras* in particular. In the same chapter, he has ttempted to explain the nature and ecessity of the *Bhāṣya* literature, pecially of the principal *Bhāṣyas* n the *Brahma-sūtra*. In the next hapter, the author explains the dialectical method called 'vāda' as opted by the authors of the above *āṣyas* on the *Brahma-sūtra*, and contra-distinguished from the two her methods, viz., *jalpa* and *vitaṇ*- dealt with in Indian Logic. hapter IV is devoted to a consiration of the different means of id knowledge (*pramāṇas*) adopt- by the orthodox philosophical stems generally, and by the princi- schools of Vedānta particularly. chapters V-VIII, the nature of e chief *pramāṇas*, viz. *pratyakṣa* erception), *anumāna* (inference) *śābda* (testimony) is analysed, their application in each of the orthodox systems examined. The maining *pramāṇas* are similarly cussed in chapter IX. The next apter deals with the meaning of ka', its varieties and use in the principal schools of Vedānta. In chapter XI, the flaws and fallacies in the argument of a debator leading to his defeat (*nigrahasthānas*), as pointed out by the Bhāsyakāras in their opponents' argumentation, are discussed in some detail. Finally, in chapter XII, the author gives a rèsumè of his discussions, incidentally instituting a comparison between Indian dialectics and the dialectics of Western philosophy to show how the two differ from each other.

Methodology of the different schools of Vedānta has never before been an independent subject of inquiry to the galaxy of scholars, both eastern and western, dealing with this system of philosophy. In the standard works on Indian philosophy in general, and on the Vedānta system in particular, methodology has received but a passing reference although observations on Vedantic epistemology are not wanting in them. From this point of view, the author must be credited with pioneering activity in an almost untrodden, but by no means unimportant, field. The author combines a wide knowledge of the text not only of the *Brahma-sūtra*, but also of the principal *Bhāṣyas*, with a historical and critical outlook. The work testifies to the author's philosophical insight coupled with ability of expression. It is expected that the present treatise will open up a new vista of philosophical inquiry into a system that has claimed not a few master minds of the world as its votaries.

There are, however, certain minor inaccuracies which, while not detracting from the merit of the work, should be pointed out so that the

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subsequent editions may be free from them. On p. 51, the author says, "Śaṅkarācārya refers to only three *pramāṇas*, perception, inference and scriptural testimony." But, on p. 182, he goes on to say, "As regards the views of Śaṅkarācārya with respect to the *anupalabdhi pramāṇa*, it may be said that he accepts it as a separate means of knowledge." Further on (p. 183), he holds that "Śaṅkarācārya implies that for the knowledge of *abhāva* a separate means, viz. *anupalabdhi* is required". Though the author appears to mean that Śaṅkara primarily recognises the three *pramāṇas*, while relegating the other one to a secondary position, yet the above statements are apt to create confusion in the mind of the reader. Again, on p. 219, he remarks that "the four orthodox systems except the Mimāṁsā and the Vedānta accept the authority of scripture." But, what he really means is that these two systems accept the authority of scripture with a conviction and emphasis that the other systems lack.

While discussing perception according to Śaṅkara, the *Vedānta-paribhāṣā* might also have been referred to by the author to make his position clear. In this connection, it may be pointed out that, according to the author, Śaṅkara establishes the existence of *ajñāna* on the basis of perception (p. 78). But, to be precise, *ajñāna* is an object of *sākṣi-jñāna* which is not the same as *pratyakṣa-pramāṇa*.

On pages 237-238, the author points out that the word 'dialectic', as used by modern philosophers like Kant and Hegel, "serves no analogy to the method followed by the Bhāsyakāras." The lay reader would have been happier to learn something about the dialectics of these modern philosophers of the West like that of the dialogues of Plato briefly dealt with by the author.

The Bibliography refers, *inter alia*, to "A History of Sanskrit Literature", Vol. I, by Winternitz. The author presumably means the well-known work of this author entitled "A History of Indian Literature".

We feel that an index to the technical terms and to the authors and works, mentioned in the book, would have added to its usefulness.

—*Prof. Sures Chandra Banerji.*

RAMANA-ARUNACHALA. By Arthur Osborne. Published by T. N. Venkatraman, Sri Ramanasramam, Tiruvannamalai, S. India. Pp. 66. Price: Rs. 1.25.

"IT was the most majestic film," says Arthur Osborne, "I have ever seen, the most awe-inspiring... A view of Arunachala hill...and then a tall, frail, light-complexioned man, with short white hair, descending the slope of the hill with the aid of a staff."

From the war-worn Siam where he was a University lecturer, the author returns to India after having been a prisoner in the hands of the Japanese for three and a half long years. At the holy hills of Arunachala, Osborne found his haven of peace in the presence of Sage Ramana and thence began a life—an experience of a devotee seeking Self-Realisation—which reveals itself through the pages of this booklet.

Although most of the chapters in this book were written first as articles during the months following the sage's Maha-Samadhi, they were revised and re-written and brought out in the present form, now in its second edition. Osborne describes here how from only an admirer of Ramana as he first saw him he turned an ardent devotee of the sage and how he was overwhelmed by the Grace of the Maharshi. The book is a live description of a Guru who by his very presence transformed the lives of many.

—*A.P.C.*

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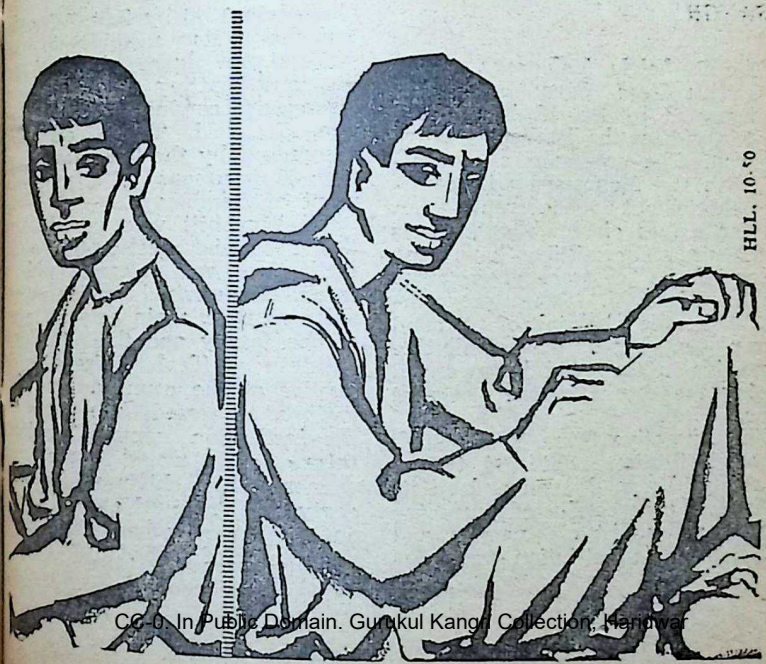

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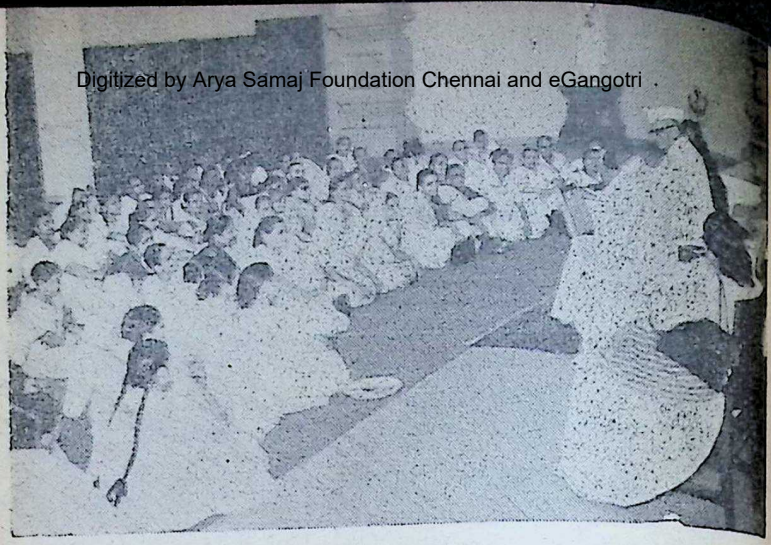

Sri K. M. Munshi addressing members of the Sangh at the Gita Mandir.

Bhavan's News

BHARATIYA STREE SEVA SANGH

The *Dashabda Mahotsava of the Bharatiya Stree Seva Sangh* was inaugurated by Sri K. M. Munshi on 24-3-'58, at the Bharatiya Vidya Bhavan. The programmes connected with the Mahotsava will continue throughout the current year. So far a free cinema show, sports and various competitions have been arranged. Prizes were given away by Sri Munshiji. Other programmes like the holding of 'Anand Bazar,' staging dramas, exhibiting educative films will be arranged during the course of the current year.

The Bharatiya Stree Seva Sangh is an institution affiliated to the Bharatiya Vidya Bhavan and all its activities are conducted for the benefit and uplift of women and children. This institution was established in 1948 by Smt. Lilavatiben Munshi. Its membership has reached the figure of 600. Tailoring and cutting and embroidery classes are conducted at Hari Bhavan, Gamdevi. These classes are recognised by the Technical Education Department of the Government of Bombay.

Sri Munshiji who presided over the Decennial celebration of this institution was pleased with its work. He advised women to consider as their main career the care of the family and the training of children as ideal citizens for the service of the country. Smt. Lilavatiben expressed the hope that the institution would prosper in future and would serve many women and children. A dinner party was arranged at Hari Bhavan on 24th April when Sri Munshiji was the chief guest.

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BHARATIYA VIDYA BHAVAN

RESULTS OF SHASTRIYA EXAMINATIONS

held in April 1958.

The following candidates are declared successful in the different SHASTRIYA examinations of the Mumbadevi Sanskrit Maavidyalaya, Bharatiya Vidya Bhavan, held in April 1958 in Bombay and mofussil centres:

PRAVESHIKA

II Class: 31, 33.
III Class: 2, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 25, 26, 27, 29, 30, 34, 38.

PURVA MADHYAMA

I Class: 42.
II Class: 47, 48, 49, 51.
III Class: 46, 52, 53, 54, 55, 56, 57, 58, 60.

UTTARA MADHYAMA

II Class: 68.
III Class: 61, 62, 65, 66.

SHASTRI (I YEAR)

II Class: 72, 73, 137.
III Class: 69, 70, 71, 74, 75, 76, 77, 79, 80, 81, 82, 83.

SHASTRI (II YEAR)

I Class: 86.
II Class: 89, 90, 94, 95, 99, 102, 103, 104.
III Class: 87, 88, 91, 96, 97, 98, 100, 101, 105, 106, 107.

ACHARYA (I YEAR)

I Class: 113.
II Class: 109, 110, 112, 114, 116, 117, 120, 122.

ACHARYA (II YEAR)

II Class: 124, 126, 129.

ACHARYA (III Year)

I Class: 131.
II Class: 131A, 132, 133, 134, 135, 136, 139.

RESULTS OF HIGHER SANSKRIT EXAMINATIONS

held in January 1958.

PRAVESHIKA

II Class: 62, 64, 92, 93.
119, 20.
307, 20, 23, 99.
401, 2, 5, 7, 9, 21.
513, 15, 24, 25, 29, 31, 35, 43, 44.
611, 67.
Pass Class: 54, 57, 63, 65, 66, 67, 68.
132, 33, 53, 56, 77, 78, 83, 85, 90, 93, 97, 99.
209, 1, 3, 4, 22, 25, 32, 52, 53, 92, 94.
307, 90, 92, 96, 98.
400, 3, 4, 6, 8, 10, 11, 14, 16, 22, 23, 63, 64.
514, 16, 21, 22, 26, 27, 28, 30, 33, 34, 36, 37, 40, 41, 42, 55, 56, 60, 72, 86, 87, 89, 93, 95, 96.
610, 20, 46, 65.
Pass in Sanskrit only: 30, 33, 37, 38, 39, 40, 41, 42, 43, 60, 70, 71, 72, 73, 74, 75, 76, 78, 80, 85, 86, 88.
112, 13, 14, 15, 16, 17, 18, 23, 24, 28, 29, 30, 31, 51, 52, 54, 55, 57, 60, 61, 80, 81.
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303, 4, 6, 29, 30, 31, 32, 33, 34, 35, 36, 54, 55, 56, 57, 58, 59, 60, 61, 67, 69, 70, 72, 75, 77, 82, 83, 84, 97A.

412, 13, 15, 50, 56, 57, 59, 60, 61, 62, 65, 66, 68, 69, 71, 73, 74, 77, 78, 81, 83, 84, 85, 86, 92.

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617, 19, 23, 28, 44, 45, 47, 50, 51, 52, 53, 55, 64, 73A, 74B.

PURVA MADHYAMA

II Class: 42, 120, 224, 396, 418, 506.

Pass Class: 4, 5, 7, 11, 27, 30, 33, 39, 40, 41, 43, 44, 45, 46, 48, 58, 65, 67, 69, 70, 72, 78, 79, 83, 85, 86, 87, 88, 89, 90, 91, 92.

111, 12, 16, 17, 21, 22, 24, 25, 26, 27, 42, 47, 50, 63, 65, 67, 72, 97, 98,

209, 12, 13, 19, 20, 21, 22, 23, 25, 33, 34, 43, 45, 51, 74, 75, 77, 94, 95, 96, 98, 99.

300, 1, 2, 3, 4, 6, 7, 9, 12, 17, 18, 19, 22, 32, 34, 37, 39, 40, 48, 51, 52, 53, 55, 59, 63, 64, 65, 66, 67, 68, 69, 81, 86, 87, 88, 91.

400, 1, 6, 7, 16, 43, 44, 45, 46, 49, 50, 51, 52, 63, 64, 66, 68, 82, 83, 84, 85, 86, 96.

502, 4, 7, 10, 12, 37, 38, 39, 40, 41, 42, 61, 62, 64, 65.

Pass in Sanskrit only: 6, 8, 10, 16, 17, 18, 19, 34, 35, 36, 37, 38, 53, 54, 56, 59, 64, 66, 80, 81, 82, 84, 93, 94, 95, 96, 97.

108, 9, 10, 13, 14, 15, 18, 19, 23, 28, 29, 30, 31, 46, 48, 49, 64, 68, 76, 77, 78, 79, 80, 81, 82, 92, 93, 94, 95, 96, 99.

200, 2, 4, 7, 17, 18, 26, 27, 28, 30, 31, 32, 44, 46, 54, 55, 69, 70, 71, 72, 73, 83, 84, 85, 86, 87, 88, 89, 90, 91, 93, 97.

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508, 9, 11, 13, 15, 16, 17, 18, 19, 20, 35, 36, 44, 56, 60, 63, 66, 67.

UTTARA MADHYAMA

II Class: 26, 98.

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321, 27, 30, 31, 32, 36, 55, 61.

Pass Class: 12, 20, 24, 28, 45, 72, 75, 99.

126, 31, 42, 45, 46, 54, 96.

207, 8, 9, 12, 13, 15, 16, 41, 42, 56, 60, 65, 72, 75, 84.

301, 6, 9, 17, 18, 24, 28, 33, 34, 38, 41, 54, 65, 67, 72, 75.

Pass in Sanskrit only: 9, 10, 11, 16, 17, 18, 19, 22, 25, 27, 29, 30, 31, 35, 39, 40, 41, 42, 46, 47, 53, 54, 55, 57, 58, 60, 61, 62, 63, 66, 67, 68, 69, 84, 85, 86, 87, 88, 90, 97.

125, 30, 36, 37, 38, 39, 40, 41, 47, 53, 55, 56, 59, 60, 61, 62, 63, 64, 65, 69, 72, 75, 78, 80, 81, 83, 86, 88, 91, 93, 99.

202, 3, 4, 5, 6, 11, 14, 26, 33, 37, 39, 44, 45, 47, 51, 52, 53, 54, 57, 58, 77, 79, 82, 83, 85, 93, 94, 99.

300, 2, 3, 7, 8, 10, 11, 29, 35, 48, 50, 63, 64, 68.

SHASTRI-I.

Pass: 4, 6, 9, 16, 24, 31, 32, 57, 59, 68, 69, 72, 76, 77, 84.

100, 2, 9, 10, 11, 12, 13, 14, 15, 16, 21, 36, 37, 39, 45, 50, 63, 77, 78, 79, 81.

205, 6, 7, 15, 23, 24, 32, 33, 34, 36, 37, 39, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 60, 61, 62, 65, 66, 74, 92, 93, 96, 97.

301A, 17A, 29, 59, 60, 69, 70.

Pass in Sanskrit only: 3, 19, 27, 33, 34, 36, 37, 38, 39, 40, 41, 42, 43, 44, 46, 48, 50, 51, 52, 53, 54, 66, 67, 71, 74, 90, 91, 92.

118, 26, 27, 28, 29, 30, 34, 53, 54, 57, 73, 90, 98, 99.

202, 4, 16, 18, 19, 22, 28, 31, 35, 44, 45, 46, 64, 70, 71, 83.

301, 2, 3, 4, 5, 6, 7, 8, 9, 11, 11A, 12, 12A, 13, 14, 15, 16, 16A, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 32, 33, 35, 37, 40, 41, 42, 43, 45, 46, 50, 51, 53, 54, 56, 57, 58, 66A, 71, 73, 75, 76, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 91, 92, 93, 94, 96, 97, 99.

ACHARYA

Pass: 2, 3, 5, 7, 18, 30, 31, 32, 33, 36, 37, 38, 39, 42, 49, 50, 57, 59, 60, 63, 64, 65, 68, 70, 71, 72, 73, 74, 77, 78, 85, 89, 90, 92, 94, 98, 99.

100, 8, 17, 25, 30, 32, 42, 47, 49, 50, 52, 54, 62, 66, 68, 70, 71, 72, 73, 74, 75, 86, 87, 89, 93, 96.

213, 16, 20, 23, 32, 35, 36, 42, 43.

Pass in Sanskrit only: 4, 6, 20, 21, 22, 23, 24, 26, 28, 34, 35, 46, 51, 53, 58, 61, 62 76 81 82 83 84.

116, 17, 19, 21, 22, 26, 31, 33, 57, 60.

214, 19, 21.

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TRAVEL HABITS

★ CLEANLINESS is next to Godliness. Let us cultivate the habit of cleanliness. We can help by not throwing scraps of food, skins and peel of fruit and water on platforms or in compartments. These should be consigned to the dustbins.

★ SPITTING indiscriminately on platforms is unhygienic. It is also bad manners. Let us use spittoons.

★ Let us not use cooled and filtered drinking water for other purposes.

★ Let us avoid sitting with the feet on the seat. This is annoying to others in the compartment, and is not good manners either.

★ Booking our heavy luggage in the brake-van will give our fellow passengers and ourselves more room in the compartments.

★ It is an offence to smoke in a railway train when requested by a fellow passenger not to. Let us avoid smoking when requested, or when the compartment is crowded or the doors and windows are shut.

★ Railways are the Nation's property. We can help to safeguard these by apprehending persons pilfering or causing damage to railway property. They should be pointed out or turned over to uniformed Railway Staff on duty. Unsocial elements indulging in unauthorised alarm chain pulling could be dealt with in like manner.

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Sanskrit Commission

SUMMARY OF RECOMMENDATIONS

(Continued from last issue)

Continuation of Support

The Commission recommends that where, as a result of the abolition of Estates and Zamindaries and the merger of former Native States and Principalities, the maintenance of Sanskrit studies provided for in the previous set-up has been adversely affected, the Central and the State Governments should take special care to ensure the continuance of the support which Sanskrit used to receive from its former patrons, and that the Governments should also honour in full the commitments of former Princes and Zamindars, in respect of the promotion of Sanskrit, Vedic studies etc., (XI. 2-16).

Numerous Sanskrit Institutions are dependent on land-endowments; and the agrarian policy which has been recently adopted by some States has adversely affected these Institutions. The Commission, therefore, wants to press this matter upon the Governments for their earnest consideration (XI. 5).

Special Care of the Centre

In view of the facts that Sanskrit possesses an all-India importance, that its interests cannot be wholly taken care of by the States, which have to develop the regional languages, and that a uniform policy for the whole of India in respect of Sanskrit is desirable, this Commission recommends that Sanskrit should be specially taken care of by the Centre by placing it in the list of Concurrent Subjects in the Constitution (XI. 19); that while the States should normally look after Sanskrit in their educational set-up, the Centre should, whenever necessary, financially assist the States to fulfil their obligations in respect of Sanskrit; and that the Central Government should promote such activities in the field of Sanskrit as do not receive adequate attention from the State Governments.

Central Sanskrit Board

In view of the fact that several proposals made by this Commission for the cultivation and promotion of Sanskrit presuppose constant attention, co-ordination and direction from the Centre, the Commission recommends that the Central Government should take early steps to set-up a *Central Sanskrit Board*. The Central Sanskrit

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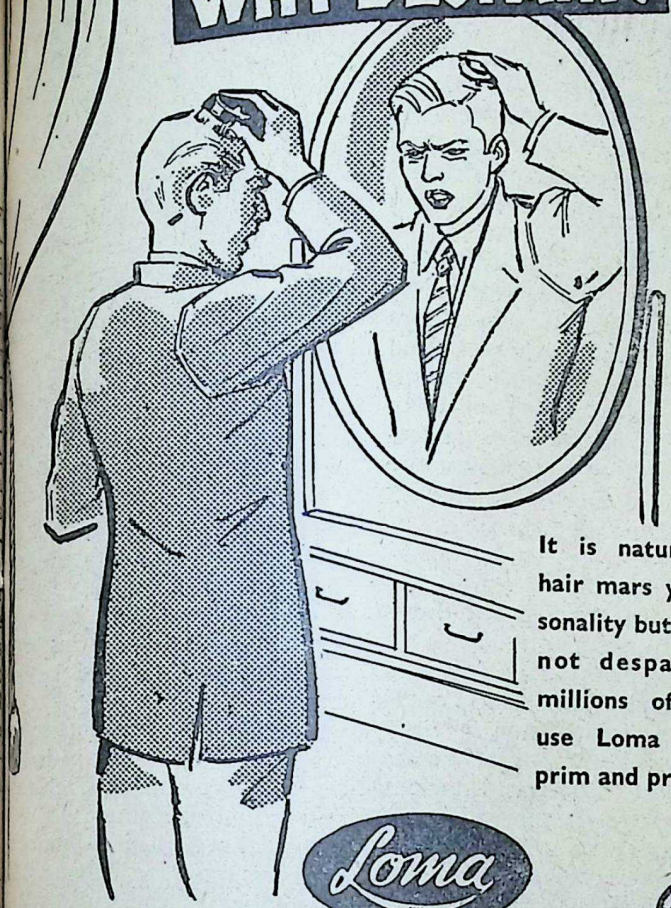
WHY DESPAIR?



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Board should not be only a co-ordinating and advisory body like the Central Boards of Secondary Education, Archaeology, etc., but that it should be constituted on the lines of the University Grants Commission, with statutory authority and financial provisions for helping Sanskrit studies and research in the country;

that this Board should consist of members representing all aspects of Sanskrit Education and Higher Studies—modern and traditional, academic as well as administrative—and all parts of the country, as also those representing private agencies and research institutes functioning in the field of Sanskrit;

Functions of the Board

that, while the Central Sanskrit Board might function in an advisory capacity in respect of the University Sanskrit Departments, it should have no statutory jurisdiction over them;

that this Central Sanskrit Board should concern itself mainly with two fields of Sanskrit activity: (i) the Pathasala education and (ii) the privately organised Research Institutes in the country;

that the Central Board should be charged with, among other things, the formation of the patterns of Sanskrit Education at different levels; the co-ordination of courses, teaching, publication and similar other activities; the standardisation of syllabuses, examinations and degrees; and the defining of the qualifications of different types of Sanskrit teachers and research guides;

that the Central Board should function as the agency through which the Central Government might grant subventions to the State Governments for purposes such as the maintaining of Sanskrit teachers in Secondary Schools;

that the Central Board should also function as the agency through which the Central Government might grant subventions to reorganised Sanskrit Schools and Colleges in order to enable them to pay to their teachers in various grades emoluments equal to those paid to teachers in corresponding grades working in general High Schools, Colleges and Universities;

that the Central Board should help the Pathasalas, in the matter of accommodation, libraries and other equipment;

that the Central Board should concern itself with the question of adding research departments to higher Pathasalas and awarding Research Scholarships and Stipends to the products of the Pathasalas;

that the Central Board should advise the Government in the matter of the State Honours and Awards for Pandits recommended elsewhere;

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that the Central Board should e vested with the authority to nction the starting of Sans- rit Universities, to recognise em as statutory bodies, to ake them suitable grants, and enerally to control and direct eir working;

that the Central Board should -ordinate and financially help e activities of the privately ganised Research Institutes d Manuscripts Libraries in e country;

and that the Central Board ould generally function in -operation with the Central stitute of Indology and the ntral Manuscript Survey (XI. -25).

eorganisation of Educational Bodies

The Commission recommends at, in view of the great expan- n of educational activities at e present time and the inade- acy of a single Directorate oking after all the different anches, the present Director- s of Public Instruction in the ates should be split up, and parate Directors should hold harge of special branches, e.g. iversity Education, Technical ducation, etc., and that, in ch a reorganisation, Sanskrit ould be placed under a Spe- l Director (XI. 27);

and that, a sufficient number Sanskrit Inspectors should be pointed in the States and they e charged with the duty of re- gularly inspecting the Sanskrit Schools and Colleges in the respective States, particularly with reference to the fulfilment of the provisions of reorganisation (XI. 26).

Equality

The Commission recommends that there should be equality in the matter of status, privileges and emoluments between the Professors and the Pandits employed in the Universities;

and that the distinction between the Title courses and the Degree courses should be abolished (XI. 28).

The Commission thinks that it would not be advisable to make any sudden and drastic changes in the matter of the various facilities, such as free tuition, free lodging and free boarding, which are at present available in many Pathasalas (XI. 30-31).

Qualifications

In view of the fact that the significance and standard of Sanskrit studies suffer on account of the indifferent quality of the personnel recruited for the various posts in the field of Sanskrit, the Commission recommends that only such persons, as possess appropriate qualifications for these posts (as set forth in XI. 32-39) should be appointed to these posts.

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Ministry of Culture

The Commission recommends that, with a view to securing the unification of all cultural matters now scattered over more than one Ministry, the avoidance of duplication of work, the adoption of a single consistent policy, and the concentration of efforts in the matter of the cultural development of the country, the Central Government should constitute a separate Ministry of Culture and place all cultural affairs under that Ministry. The Commission believes that the setting up of such a Ministry will go a long way in promoting various activities in the field of Sanskrit (XI. 44).

Preferential Treatment

The Commission recommends that, as in the case of scientific studies and research, so also in the case of Humanistic studies and research, particularly relating to Sanskrit and Indology, the Centre should show special concern. The Commission, indeed, feels that, in view of the its peculiar position and significance, Sanskrit should receive a preferential treatment from the Central and State Governments (IV. 57-59).

The Commission recommends that, in the National Plans adopted by the Government, a substantial amount should be set apart for the development of Sanskrit on the lines set forth in the various Chapters of this Report.

The Commission recommends that, besides the major matters on which recommendations have been set forth above, several other matters which are referred to in the various Chapters of this Report and which are intended to further one aspect or another of Sanskrit studies, should also be attended to by the Central and State Governments.

[*Concluded*]

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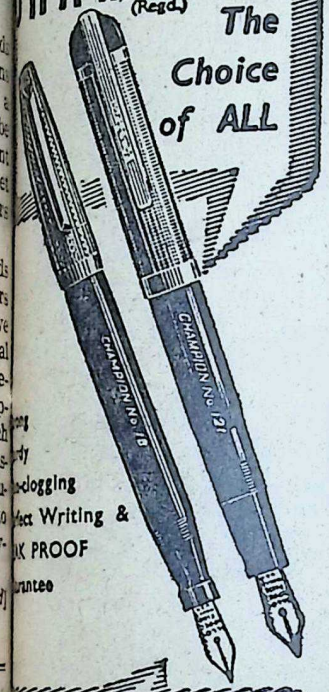

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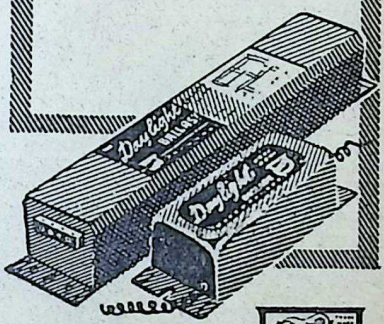

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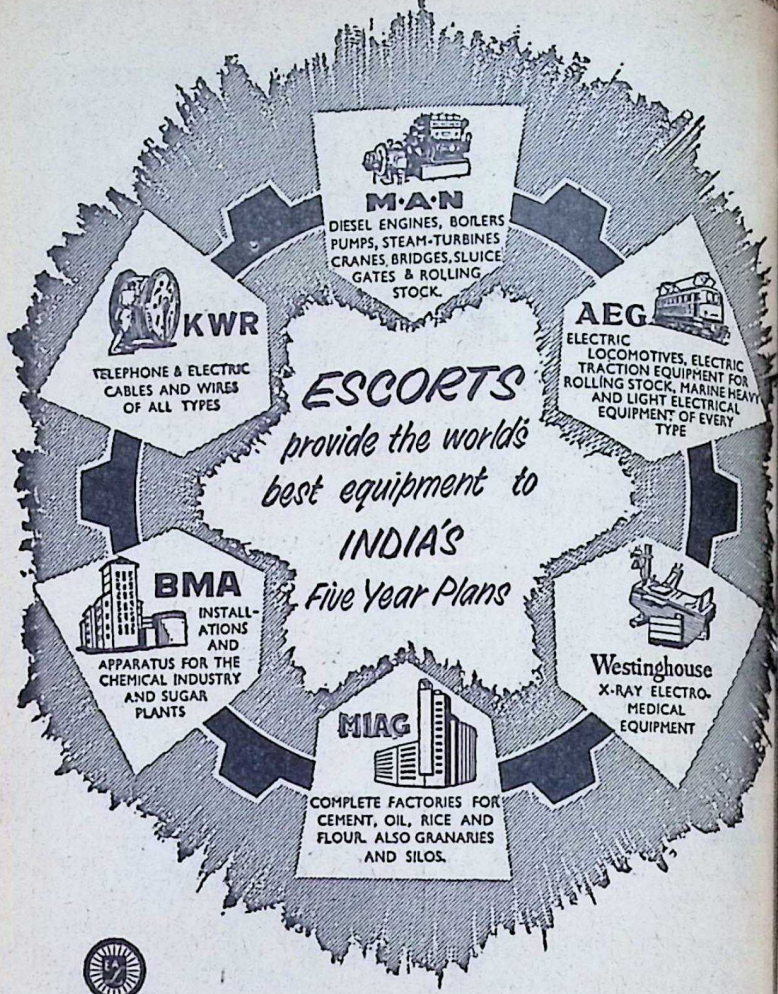

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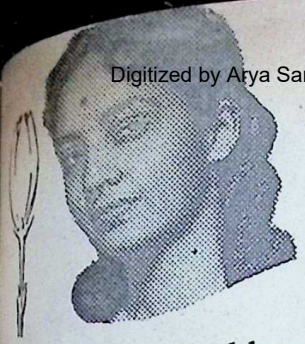

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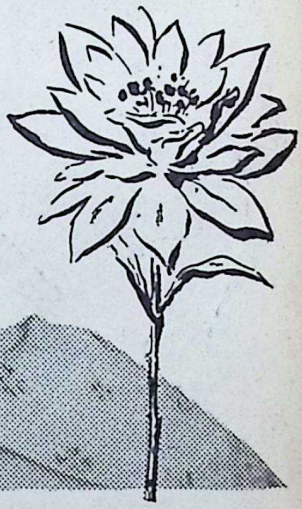

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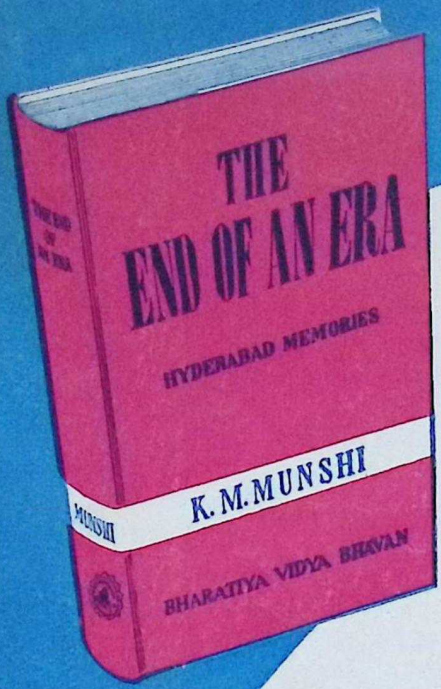

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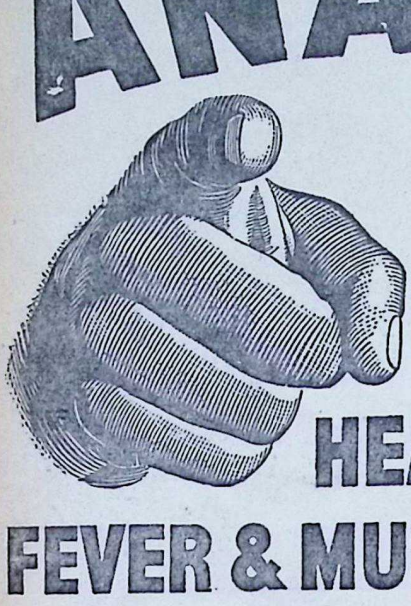

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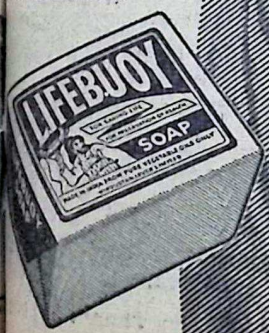

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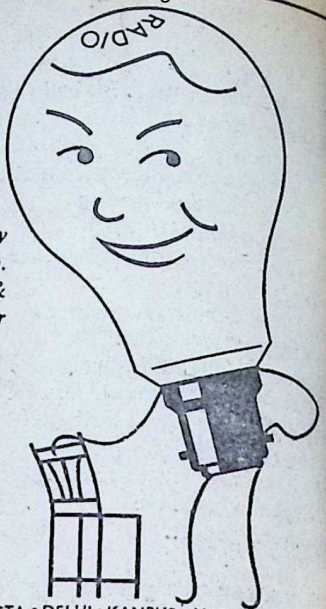

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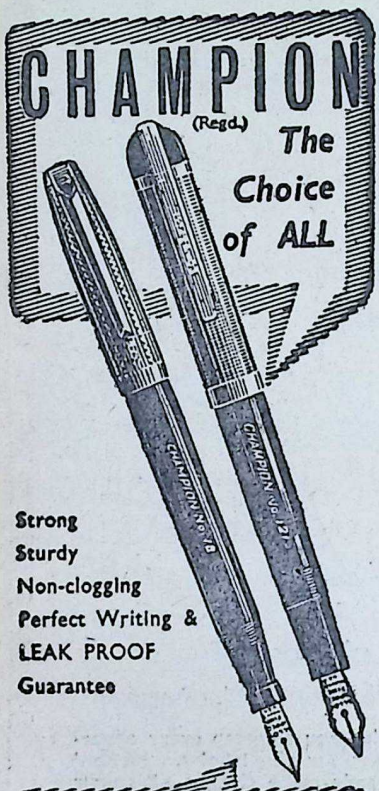

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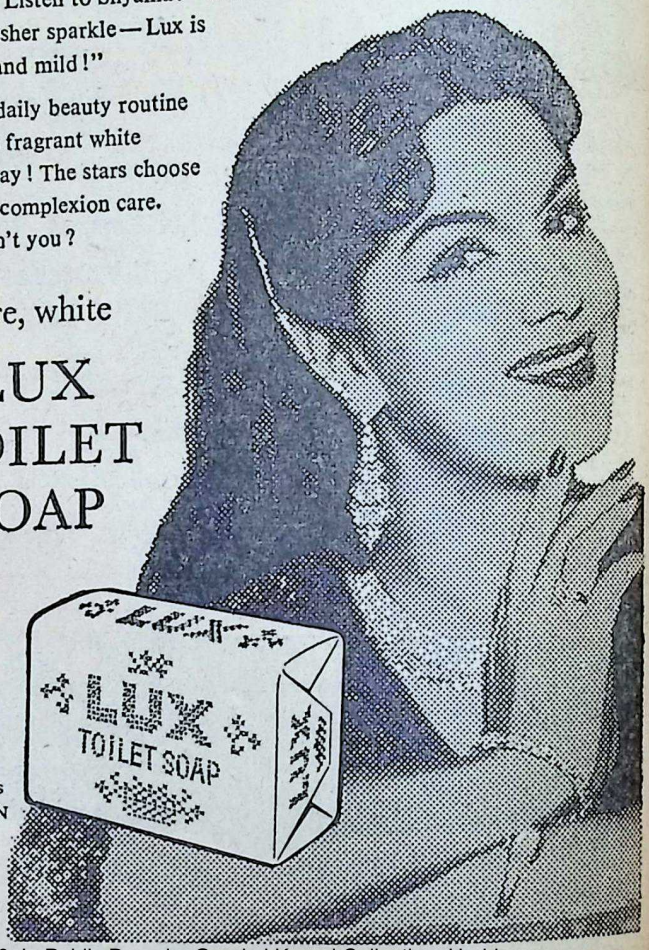

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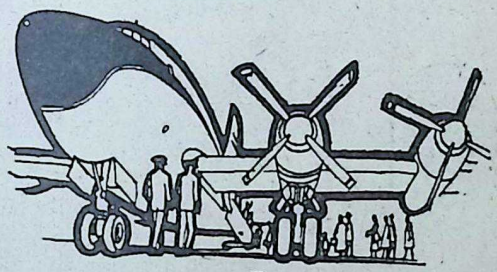

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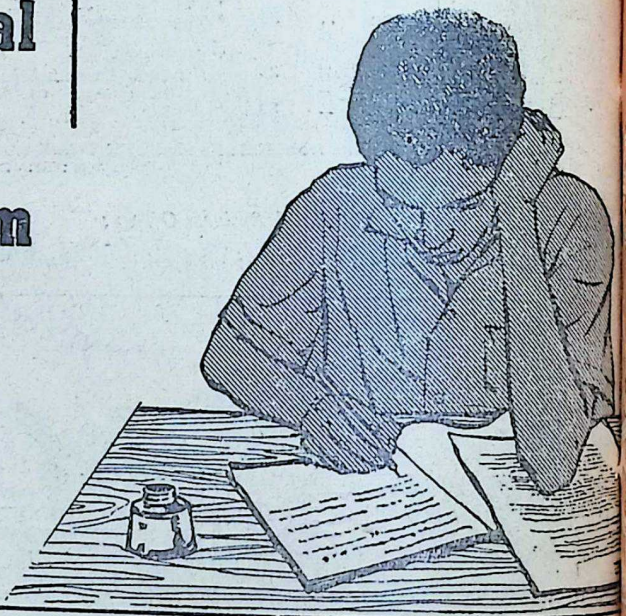

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—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

GOD, THE REFUGE

न यत्प्रसादायुतभागलेशमन्ये च देवा गुरवो जनाः स्वयम्।
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त्वं सर्वलोकस्य सुहृत्प्रियेश्वरो ह्यात्मा गुरुर्ज्ञानमभीष्टसिद्धिः।
तथापि लोको न भवन्तमन्धधी र्जानन्ति सन्तं हृदि बद्धकामः॥

I take refuge in Thee, an infinitesimal part of Whose Grace not all divine beings, preceptors and others together can by themselves effect on the worshipper.

Thou indeed art the friend of the universe, beloved, Lord, atman, preceptor, knowledge, realisation of desires. Yet, the blind world, driven by desires, does not recognise Thee although ever present, right in their hearts.

—**Srimad Bhagavata.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 154

★ *CREATIVE EDUCATION* ★ *NATIONALISM*
★ *CRUCIBLES OF CULTURE*
★ *TRANSMUTATION*

New Haven,
JUNE 1, 1958.

MY YOUNG FRIEND,

WE hear complaints of indiscipline among the students. Among the bulk of them there is also a general irresponsibility; in some parts of the country a tendency to stage coercive demonstrations; an indifference, if not ignorance, of the great issues at stake in the country. I attribute this phenomenon to the fact that Free India is denying to them what I call 'creative education.'

Education to be creative, has to form the outlook and character and develop a sense of essential values. The physical roots of human beings are as much in their land, as their psychological, moral and spiritual roots are in its culture. Education to be creative has to draw its sustenance from the land and its culture; that is, in India it has to take its stand on India.

The term national as applied to such an education would appear very narrow, for the word in these days only connotes the political and economic aspects of life. Nationalism is not a narrow political group sentiment, nor is its base merely economic. In its positive sense it has a wider significance. It is a living sentiment which permeates one's outlook on life as a whole.

While considering the nature of creative education, we must, therefore, fully realise the implications of Indian nationalism as we have understood during the last ninety years. Soon after the great Revolt of 1857, Dayanand Saraswati, while libe-

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ng Hinduism from some of cobwebs of our Dark Age—Medieval Period—gave it a social, moral and spiritual ction, and a new fresh ap- for the post-Revolt age. At beginning of the century, Aurobindo, the apostle of tant Indian nationalism, d it a 'Divine Shakti,' 'the outbreak of which was poli- but the end 'a spiritual ummation which was to re- Indian thought, Indian acter, Indian perspective, an knowledge, Indian great- and to solve the problems perplex the world in an In- spirit and from the Indian ipoint.'

us from the inception, our nalism was not a negative phobia, hatred of the for- r, not a mere empty senti- unrelated to duty, respon- ty or a sense of mission.

have never forgotten the al phrases in which Sri bindo defined the love of Motherland which is at the root of our nationalism. e has a place in poli- but it is the love of s country, for one's coun- en, for the glory, great- and happiness of the the divine *ananda* or self- olation for one's fellows, ecstasy of relieving their rings, the joy of seeing blood flow for country and om, the bliss of union in with the fathers of the race. The feeling of almost physical delight in the touch of the mother-soil, of the winds that blow from Indian seas, of the rivers that stream from Indian hills, in the hearing of Indian speech, music, poetry, in the familiar sights, sources, habits, dress, manners of Indian life, this is the physical root of that love. The pride in our past, the pain of our present, the passion for the future are its trunk and branches, self-sacrifice and self-forgetfulness, great service, high endurance for the country are its fruit. And the sap which keeps it alive is the realisation of the motherhood of God in the country, the vision of the Mother, the knowledge of the Mother, the perpetual contemplation, adoration and service of the Mother.'

After Aurobindo, we had Gandhiji who gave shape to its practical aims like the non-violent struggle for freedom, to the uplift of the masses, to removal of untouchability. The moral content and spiritual significance of Indian nationalism, however, remained the same till we won freedom.

In recent years, the social and economic elements in nationalism are allowed to overshadow or supplant the moral and spiritual elements.

As a result, young minds are denied an emotional awareness of the unity and destiny of the motherland. We plan on phy-

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Dayanand Saraswati

sical targets, we have few plans, if any, to inculcate values or to develop the enthusiastic will to work, to serve to surrender self to great causes.

I do not minimise the importance of social and economic progress as an element of healthy nationalism. But, if in exclusive search of such progress, it is emptied of its moral and spiritual content, the very springs of its vitality will dry up.

But, in fact, that is so happening in our educational institutions. When any appeal is made for higher values, some bright-eyed youngster is sure to rise and ask 'What about hungry stomachs?' As if when there are hungry stomachs in a land, it needs no higher values! And none of those who put the poser is prepared to forego a meal of work, hard so that the starving be fed. How then can our young men feel the *ananda* of self-imposed austerity, or yearn to feel the ecstasy of self-dedication?

Creative education, therefore, must take its stand firmly on India, the Mother, whose life is informed by a unique culture. Such an education cannot accept the aims, ideals and methods of alien lands; nor can it ignore the spirit, the history and the destiny of our people. It cannot make a fetish of our past, but neither can it forget the fact that the present and the future are, and must be, the outcome of our past.

During the ninety years from 1857 when we struggled for freedom, the best amongst Indians felt and taught that we had to be true to ourselves; that we could not rest content with acquiring the material equipment of West or reproduce in ourselves a second-hand outlook. Just as they declined to accept for India the political status of a dependency of the British Empire, so did they refuse to be the repository of stale ideas, forms and methods of the decadent West. India, in short, should be Indian, not second-hand West—Indian, not in the sense of being lost in a revivalist's dream-land, but Indian, responsive to the needs of the age in which we live but inspired and guided by the fundamental values of our culture.

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Many there have been who ve denied the nature and con- t of Indian culture; many ch there are at present and ny more there will be. Steep- in the snobbery of the West, ey would even try to deny its lidity, deride its aims or re- d in its drawbacks. And not few of them dominate our ucational institutions. How n they teach our young men d women to understand the ns and fundamentals of our lture? How can they impart e faith to solve the problems hich perplex the world in an dian spirit and from an In- n point of view?

I have lived by the faith that r culture is a way of life char- teristically ours. It is our *arma*, not in the sense of re- gion, a cult or ritual, but in e sense of an all-pervading rce which runs through our llective consciousness which holds our national life; which, twithstanding doubting Tho- ses and builders of the Babel our future, gives aim and rection—to our collective will.

Let me be more precise. Indian culture is not merely Aryan culture; it is very much more, though the fundamental values on which the Aryan way of life was founded glsten like a thread of gold through many and varied elements which go to make up our present way of life. At the same time we should never repudiate nor disown what has happened through the last three thousand years. We cannot repudiate the influence of the Gandhara art because of Greek inspiration; nor disown the Taj Mahal because of its Saracenic motive; nor reject the art, the manners, the institutions which Hindu-Muslim adjustments have given birth to. We cannot even throw off, much though we may try to do it in the name of a shallow nationalism, the influence or the institutions of the West which have grown into our life; of the vast creative power which the English language and all it stands for brought and bring to us, of the political freedom and parliamentary

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institutions on which our recently formed democratic traditions are based.

Culture is not dead-wood. It has an organic life of its own which, as it flows through centuries, absorbs new elements to produce with old a homogenous richness. Only in this way did the Indian culture remain a tremendous force of power and beauty for three millennia. It made us what we are in the world of today; and so only would it make us truly Indian in the world of tomorrow.

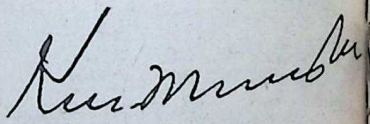
A culture remains alive only so long as its vitality is transmitted from age to age by the intellectuals, the artists, the thinkers, the men of ideals and the men of action. Such men carry the torch forward only because they are the crucibles through which the older forms of one time pass; and as they so pass the dross is burnt and the real and the permanent values attain a new creative power and become living influences.

A young aspiring student in each generation is thus the most important factor in preserving, maintaining and revitalising a Culture. That is why the *Smritis* enjoined that learning should be imparted to deserving students free. The old-world teacher selected the best among the young men who came to him, and lived in their midst. His life became to them a livi example of what the cult stood for. When the studen left him, they carried with the the flame lit not only by t personality and learning of t teacher but by the way in whi he tried to find self-fulfilme in realising the best of his c ture. This was creative educ tion, an education which ma the values of the national c ture regain a new creati power to transmit them to new generation.

In the hands of gifted m this process attains great arch tectural vitality. The positi which India has enjoyed in hi tory is not due to the millio of acres in our land, nor to t starving, ill-clad millions wh have inhabited it. It is due our culture; to personages lik Buddha and Sankara in the pa and Sri Ramkrishna, Sri Auro bindo and Gandhiji in the pr sent, who not only embodied i at its best but gave it a ne vitality.

The study of the creative a of life, developed by such me by their influence and inspir tion, becomes the most poten instrument of creative educa tion.

Yours sincerely,



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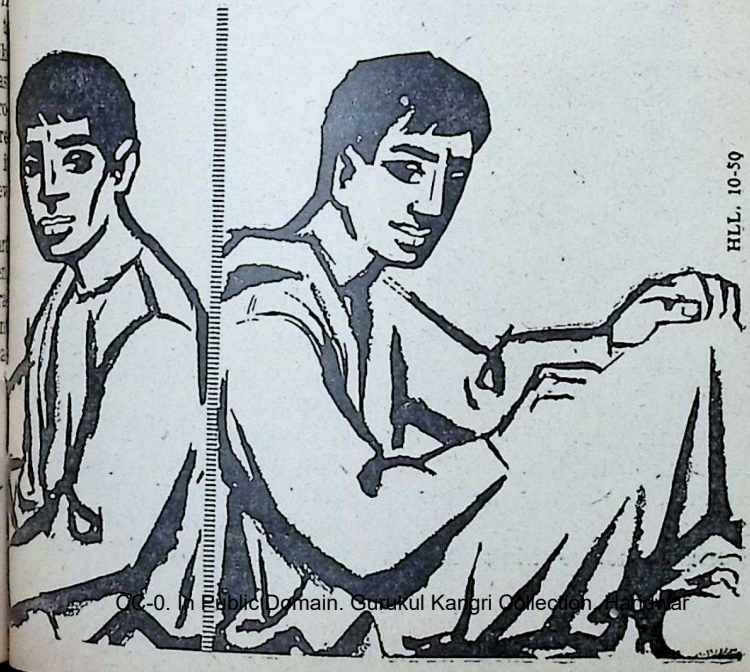

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Varna is not a human invention, but an immutable Law of Nature. Just as the Law of Gravitation existed even before it was discovered so did the Law of Varna. It was given to the Hindus to discover that Law. By their discovery of certain Laws of Nature, the peoples of the West have easily increased their material possessions. Similarly, Hindus by their discovery of this irresistible social tendency have been able to achieve in

VARNASHRAMA

• MAHATMA GANDHI •

I HAVE called the institutions of *Varnas* and *Ashramas* the special gift of Hinduism to the world. I still adhere to that view.

Varna means pre-determination of the choice of man's profession. The Law of *Varna* is that a man shall follow the profession of his ancestors for earning his livelihood. Every child naturally follows the 'colour' of his father, or chooses his father's profession. *Varna*, therefore, is in a way the law of heredity.

Varna is not a thing that is superimposed on Hindus; but men who were trustees for their welfare discovered the law for them. It is not a human invention, but an immutable Law of Nature—the statement of a tendency that is ever present and at work like Newton's Law of Gravitation.

Just as the Law of Gravitation existed even before it was discovered, so did the Law of *Varna*. It was given to the Hindus to discover that law. By their discovery and application of certain laws of Nature, the peoples of the West have easily

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e spiritual field what no
ther nation in the world
as achieved...

...*Varna* has nothing
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ent monstrous form and
onstrous practices to
hich the original Law
as been reduced, do not
ght the Law itself...

leges. All caste feeling whether in a Brahmin, Kshatriya or Vaishya connotes pride; and pride and religion go ill together.

Varna has nothing to do with caste. Caste is an excrescence, just like untouchability, upon Hinduism. All the excrescences that are emphasized today were never part of Hinduism. But don't you find similar ugly excrescences in Christianity and Islam also? Fight them as much as you like. Down with the monster of caste that masquerades in the guise of *Varna*. It is this travesty of *Varna* that has degraded Hinduism and India. Our failure to follow the

Immutable law of nature: Special gift of Hinduism to the world

ncreased their material possessions. Similarly, Hindus by heir discovery of this irresistie social tendency have been ble to achieve in the spiritual eld what no other nation in the orld has achieved.

But today neither the *Varnas* nor the *Ashramas* of my conception are in existence anywhere. *Ashramas* may be said to have disappeared altogether from our midst, while *Varnas* are to be seen only in corrupt form of exclusive rights and class privi-

Law of *Varna* is largely responsible both for our economic and spiritual ruin. It is one cause of unemployment and impoverishment, and it is responsible for untouchability and defections from our faith.

But in quarrelling with the present monstrous form and monstrous practices to which the original law has been reduced, do not fight the Law itself.

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After taking leave of Sage Bharadwaja at Prayag Sri Rama, followed by Lakshmana and Sita proceeded further. On the way, along the banks of Yamuna village-folk vied with one another in being of service to this trinity. Tulsidas describes the attitudes of those simple folk to this trinity in inimitable language.

Rama and the Village Folk

सीता लखन सहित रघुराई।
गाँव निकट जब निकसहिं जाई॥
सुनि सब बाल वृद्ध नर नारी।
चलहिं तुरत गृहकाजु बिसारी॥
राम लखन सिय रूप निहारी।
पाइ नयनफलु होहिं सुखारी॥
सजल बिलोचन पुलक सरीरा।
सब भए मगन देखि दोउ बीरा॥

Whenever Raghurai, accompanied by Sita and Lakshmana passed by a village, people, hearing of their coming, young and old, men and women, all forsook their household duties and came running out to see them; and when they beheld the graceful forms of Rama, Lakshmana and Sita, their eyes had their life's fruition and they felt happy. The eyes were filled with tears and all felt exhilarated; all were enchanted when they saw the two heroes.

बरनि न जाइ दसा तिन्ह केरी।
लहि जनु रंकन्ह सुरमनि ढेरी॥
एकन्ह एक बोलि सिख देहीं।
लोचन लाहु लेहु छन एहीं॥
रामहि देखि एक अनुरागे।
चितवत चले जाहिं सँग लागे॥
एक नयन मग छबि उर आनी।
होहिं सिथिल तन मन बर बानी॥

No tongue can describe their blissful state; people felt like beggars finding a heap of heavenly *chintamani* jewels. Each one called the other and bade: 'Hey! Feast your eyes here and now on this most blessed sight.' Some, when they saw Rama would accompany him on the way, gazing on him with longing eyes; others would draw his beauty into their hearts by the pathway of their vision, and stunned, would be unable to move or think or even speak.

एक देखि बट छाँह भलि, डासि मृदुल तृन पात।
कहहिं गँवाइअ छिनकु श्रमु, गवनब अबहिं कि प्रात॥

Others, imitating the pleasant shade of the banyan tree, would spread soft leaves and grass, and say, 'Rest from your toil awhile,' and a little later, 'Not

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w please, in the morning, go your way again.'

एक कलस भरि आनहिं पानी।
अंचइअ नाथ कहहिं मृदु बानी॥
सुनि प्रिय बचन प्रीति अति देखी।
राम कृपाल सुसील बिसेषी॥
जानी श्रमित सीय मन माहीं।
घरिक बिलंबु कीन्ह बट छाहीं॥
मुदित नारि नर देखहिं सोभा।
रूप अनूप नयन मनु लोभा॥

Others, again, would bring s filled with water and say in tle tones, 'Lord, wash your nds and drink!' Rama, the rfection of grace and cour-sy, hearing their loving rds and seeing their great fection and perceiving that ta was weary, halted for a hile in the banyan's shade. ddened men and women rap-rously gazed on their beauty; eir eyes and minds were cap-ated by the matchless love-ess of the three.

एकटक सब सोहहिं चहुँ ओरा।
रामचन्द्र मुख चन्द चकोरा॥

तरुन तमाल बरन तनु सोहा।
देखत कोटि मदन मनु मोहा॥
दामिनि बरन लखन सुठि नीके।
नख सिख सुभग भावते जी के॥
मुनिपट कटिन्ह कसें तूनीरा।
सोहहिं कर कमलनि धनु तीरा॥
जटा मुकुट सीसनि सुभग उर भुज नयन बिसाल।
सरद परब बिधु बदन लसत स्वेद कन जाल॥

As the *chakora* bird gazes on the moon, people from every side fixed their rapt and blissful gaze on Rama's face. His body shone with the colour of a young *tamala* tree; a crore of Manmathas would fall in love with that figure. Lakshmana, radiant and fair like a flash of lightning, handsome from head to foot, rejoiced one's soul. Dressed in ascetic garb with quivers at their sides and bows and arrows glittering in their lotus hands; on their heads the knotted hair a glorious crown; broad breasts, long arms, large eyes, fair faces like the full moon of autumn, and on them gleaming beads of sweat.

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SCENES from NARAYANEEYAM of Narayana Bhattathiri

RASA-KRIDA

This is the much maligned and most misunderstood aspect of Sri Krishna's avatara. The poet has given a fitting answer to it in this instalment that only true devotees can see the Lord in His true form.

केशपाशधृतपिञ्छकाविततिं सञ्चल-
न्मकरकुण्डलं
हारजालवनमालिकाललितमङ्गरागघन-
सौरभम्।
पीतचेलधृतकाञ्चिकाञ्चितमुदञ्चदंशु-
मणिनूपुरं
रासकेलिपरिभूषितं तव हि रूपमीश!
कलयामहे ॥

Lord! We contemplate on Thy form dressed up for *ras-lila*. Rows of peacock-feather adorn Thy knotted hair. Lovely *kundalas* (ear-drops) dangle from Thy ears. Garlands of pearls and *tulsi* adorn and fragrant sandalwood-paste is coated on Thy body. Beautiful upper cloth is tied over Thy yellow silken garment. Lustrous anklets adorn Thy legs.

तावदेव कृतमण्डनैः कलितकञ्चुलीककुच-
मण्डलैः
गण्डलोलमणिकुण्डलैः युवतिमण्डलैरय परि-
मण्डले।
अन्तरा सकलसुन्दरीयुगलमिन्दिरारमण!
सञ्चरन्
मञ्जुलां तदनु रासकेलिमयि कञ्चनाभ!
समुपादधाः ॥

Young women who have just dressed themselves up for the occasion stand round Thee in a

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lt. Their breasts are cover- der, lovely feet, the jingling of
d by blouses; sparkling *kun-* lovely bracelets caused by the
las nestle on their cheeks. O, constant placings of lotus-like
ord of Lakshmi! Padmanabha! hands around shoulders; even
tanding between each pair of the movements of garments on
omen didst Thou not perform their hip—all these perfectly
e tantalising *ras*-dance? orchestrate in this *ras*.

ासुदेव ! तव भासमानमिह रासकेलिरस-
सौरभं
रतोऽपि खलु नारदागदितमाकलय्य
कुतुकाकुला ।
वभूषणविलासपेशलविलासिनीशतसमा-
वृता
ागतो युगपदागता वियति वेगतोऽथ
सुरमण्डली ॥

O, Vasudeva! Learning from
arada of Thy dance on the
ank of Yamuna from afar, did
ot the Devas too, surrounded
y their women, put on similar
ttire and jewels and catching
he spirit of *ras*, come post-
aste over this spot on the sky?

णनादकृततानदानकलगानरागगति-
योजना-
ोभनीयमृदुपादपातकृततालमेलनमनो-
हरम् ।
ाणिसंक्वणितकङ्कणं च मुहुरंसलम्बित-
कराम्बुजं
ोणिबिम्बचलदम्बरं भजत रासकेलिरस-
डम्बरम् ॥

Worship the effulgence of the
as! The notes emanating from
he flute, the lilting music sung
y women; the harmonization
f the different tunes; time
arked by the placing of ten-

श्रद्धया विरचितानुगानकृततार-
तारमधुरस्वरे
नर्तनेऽथ ललिताङ्गहारलुलिताङ्गहार-
मणिभूषणे ।
सम्मदेन कृतपुष्पवर्षमलमुन्मिषद् दिविषदां
कुलं
चिन्मये त्वयि निलीयमानमिव संमुमोह
सवधूकुलम् ॥

The dance rose in rhythm and tempo as the background-music rose in lilt and pitch. The pearl and jewelled necklaces moved rhythmically in their places like waves. Immensely delighted at the sight, the eager Devas with their spouses showered flowers on Thee and stood dumbfounded as though become one with Thy Intelligence principle.

स्विन्नसन्नतनुवल्लरी तदनु कापि नाम पशु-
पाङ्गना
कान्तमंसमवलम्बते स्म तव तान्तिभार-
मुकुलेक्षणा ।
काचिदाचलितकुन्तला नवपटीरसारनव-
सौरभं
वञ्चनेन तव सञ्चुचुम्ब भुजमञ्चितोरु-
पुलकाङ्कुरम् ॥

At that time one cow-herdess, perspiring, greatly tired, tottering like a dried-up creeper and

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with closed eyes reclined on Thy shoulders. Another, with dishevelled hair, under the ostensible plea of smelling the fragrance of fresh sandalpaste, kissed Thy hand fast and felt exhilarated.

कापि गण्डभुवि सन्निधाय
निजगण्डमाकुलितकुण्डलं
पुण्यपूरनिधिरन्ववाप तव पूगचर्वित-
रसामृतम् ।
इन्दिराविहृतिमन्दिरं भुवनसुन्दरं हि नट-
नान्तरे
त्वामवाप्य दधुरङ्गनाः किमु न सम्मदो-
न्मददशान्तरम् ॥

Another extremely fortunate woman glued her cheek with Thine and partook from Thy mouth of the nectarine *tambul* Thou didst eat. Thou art the repository of Lakshmi's play. Thou art the most beautiful in all the worlds. Hence during the *ras-lila* in Thy company, those women had the greatest experiences in frenzied happiness.

गानमीश ! विरतं क्रमेण किल वाद्यमेलन-
मुपारतं
ब्रह्मसम्मदरसाकुलाः सदसि केवलं
ननृतुरङ्गनाः ।
नाविदन्नपि च नीविकां किमपि
कुन्तलीमपि च कञ्चुलीं
ज्योतिषामपि कदम्बकं दिवि विलम्बितं
किमपरं ब्रुवे ॥

O, Lord! How can I describe it all? The music came to an end; the instruments too ceased to play, but the women continued with their dance immersed in bliss. What is more, they did not appear to have given any thought to their garments, hair and blouses. Indeed the stars in heaven too became stationary.

मोदसीम्नि भुवनं विलाप्य विहृतिं
समाप्य च ततो विभो
केलिसम्मृदितनिर्मलाङ्गनवधर्मलेश-
सुभगात्मनाम् ।
मन्मथाससहनचेतसां पशुपयोषितां
सुकृतचोदित-
स्तावदाकलितमूर्तिरादधिथ मारवीर-
परमोत्सवान् ॥

Lord! Having thus immersed the universe at the farthest frontiers of bliss, Thou didst complete the *ras*. Thereafter didst Thou not, called upon by their *punya*, take as many Krishna forms and live the love-life with each cow-herdess whose passion had been tremendously roused?

केलिभेदपरिलोलिताभिरतिलालिताभि-
रबलालिभिः
स्वैरमीश ! ननु सूरजापयसि चारु नाम
विहृतिं व्यधाः ।
काननेऽपि च विसारिशीतलकिशोरमारुत-
मनोहरे
सूनसौरभमये विलेसिथ विलासिनी-
शतविमोहनम् ॥

Lord! Greatly tired by love-plays like embraces and caresses, the women in Thy company went to Yamuna and en-

(Continued on page 27)

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MILKING THE EARTH

Swami Sadananda

IN the *Bhagavata Purana* we have an interesting story about the earth having assumed the form of a cow and of its being milked by King Prithu. It is sure that there is an inner meaning in such an account.

The Purana states that the universe comes out of and finally goes back into Mahavishnu, according to His will. To create the world, Mahavishnu first creates Brahma. Even after Brahma brings into existence living and non-living beings Vishnu has to enter into every one of them to energise and activate them.

Brahma created the early progenitors so that the earth might have human beings. The first of them was Svayambhuva Manu, the grandfather of Dhruva. Prithu was fifth in descent from Dhruva. We can infer that in Prithu's days the earth was practically in infancy. The inhabitants of the earth had not yet mastered the arts of cultivation; much less had they the ability to get out of the earth all the different kinds of wealth which were hidden in it.

The Purana gives many interesting details about Prithu—how he came into existence as an Amsa Avatar of Vishnu, how he gained instructions from the four Child-Rishis Sanatkumar and the rest.

The Brahmanas who celebrated the coronation ceremony of Prithu told him that he was the protector of the people. But the subjects complained that they were being starved because the earth hid all its produce and even devoured the seeds. In anger, Prithu started with bow

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and arrow to kill the earth. It assumed the form of a cow and tried to escape by flight but only to find that Prithu was in hot pursuit.

At last the cow explained that its milk had not been hitherto given because the inhabitants were evil-doers and that it was now willing to give it to any one who would bring a calf and a vessel to collect the milk.

Accordingly Prithu himself started milking by bringing Manu as the calf and making use of his own hands as the vessel. What he got by his 'milking' consisted of plants, herbs, fruits etc.

He was followed by learned people who got from the earth whatever they wanted. Rishis made Brihaspati the calf and using Speech, Mind and Ear as vessels got the pure words of scriptures as their 'milk.'

The Devas used Indra as the calf and gathered in their golden vessels nectar (Soma juice) and vigour of the mind, Indriyas and the body.

The Asuras brought Prahlada as their calf and got as 'milk' wines and coarse toddy.

Gandharvas and Apsaras (celestial musicians) and dancers got delightful music and sweet songs.

Siddhas brought Kapila as the calf and got yogic powers as their share.

The Purana goes on to speak of others who were benefited by the 'milking' of the earth, and also of snakes, scorpions, herbivorous and carnivorous beasts, birds etc. which got respectively poisons, deadly and ordinary, fodder and meat, worms and fruits etc.

Then Prithu made the earth assume the form of a woman and married her—that is how she got the name of Prithvi. He also levelled the surface of the earth and established villages and towns, forts and military stations, grazing grounds for cattle, and sheep-yards and cattle-yards. There had been no such dwelling facilities on the earth before.

From the above account, the inner meaning of the 'milking' of the earth becomes clear. It merely means making the earth yield all its wealth.

But why was not such a thing possible before Prithu came? According to the Purana it was Mahavishnu in the form of Varaha who first gave energy to the earth. This energy was enough to sustain itself and remain separate from the primeval waters. Now Prithu, as a partial incarnation of the same Vishnu, has to appear to give the earth fresh energy so that it may sustain all that remained on its surface, including plants.

The inference is that there is nothing on the earth which does not owe its life to the Lord.

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In whichever way the activity of a plant, animal or man manifests itself on the earth, it has its origin in the Lord and comes out of Him.

In saying that Prithu married the earth, Sage Vyasa wants us to understand that there was the commingling of Spirit (Prithu) and Matter (Prithvi): we in the earth owe our life and activity to the Spirit (the Paramatman as Vishnu) but, being linked up with the earth and being incapable of existence when the earth does not exist, evidence our inability to make use of the energy originating from the Paramatman except through the agency of the Earth, the Eternal Mother who supplies us with food which is vital for our existence.

Thus the hidden truth revealed in the story of the earth being a cow to be milked and a woman to be married by Prithu is that our life on earth is derived from Purusha and sustained by Prakriti.

RASA-KRIDA—*Contd.*

red her cool waters, where you didst enjoy water-sport with them. Later, in the beautiful forest when the cool wind carrying the fragrance of flowers gently wafted its breeze, didst Thou not make all the women completely lose their minds on Thee?

मनीरिति हि यामिनीषु खलु कामनीयक-
निधे ! भवान्
सम्मदरसार्णवं कमपि योगिगम्यमनु-
भावयन् ।
ब्रह्मशङ्करमुखानपीह पशुपाङ्गनासु
बहुमानयन्
भक्तलोकगमनीयरूप ! कमनीय !
कृष्ण ! परिपाहि माम् ॥

O, Ocean of beauty! During nights Thou didst make those women experience the ocean of bliss which even *yogis* are unable to attain. In this context Thou didst make even Brahma and Sankara honour the cowherdesses. O beloved Krishna, only Thy devotees can see Thy true form. Protect me well!

A soft clay easily takes an impression, but not so a stone, so also the divine wisdom impresses itself on the soul of the worldly man.

Sri Ramakrishna.

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Sri Ramakrishna Upanishad—32

C. Rajagopalachari

Saving Oneself and Preaching to Others

MANY persons seek to teach us our duties (*dharmas*) through religious discourses and the exposition of holy stories. These are of course very learned persons and their efforts spring from worthy motives. But if men are to be reformed, the force of true devotion should reinforce the preaching of religion. The preacher's own devotion should touch the listener's heart. Else, the most learned discourse will be useless.

Bhagavan Ramakrishna was once asked his opinion about religious preachers.

He replied: The ordinary preacher is like a man who invites a hundred persons to a feast when he has barely enough to feed himself. His devotion can scarcely secure his own salvation. How then can he instil devotion in the hearts of others?

We must first of all instal God in our own hearts. We may then seek to teach others. We cannot preach renunciation and devotion to others when we have not ourselves got rid of lust and anger. It is easy to preach to others. But such

preaching will be like ringing bells and blowing conchs in a ruined temple where there is no consecrated image.

* * *

In spite of our own imperfections, we may indeed seek to guide others on the path if we surrender ourselves to God with absolute devotion.

Bhagavan Ramakrishna tells the story of his meeting with such a person. "Well, Sir," said Paramahamsa to him, "you preach the *dharma* with great vehemence. Your own life has not been very correct. Still you captivate other men and lead them to devotion. What is the secret of this?"

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The man replied, "I am indeed the lowest of the low. But the grace of God can work wonders. You know a dirty broom is useful for cleaning the streets. I am such a broom in the hands of God. He uses me to sweep the dirt off the hearts of men."

Sri Ramakrishna felt he had no answer to this.

* * *

When there is true devotion in a person's heart, God Himself dwells in it and no blemish can stand in the way of his devotion going into the hearts of others, even as no cloud can stand in the way of the sun's rays spreading light and heat.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[To be continued]

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. . . . Reasoning can only test truth; it can never establish it conclusively. The validity of reason itself rests on something that cannot be reasoned . . . .

LOGIC and INTUITION

Dr. P. Nagaraja Rao

INDIAN Philosophy is not any and every kind of approach to the study of Reality. It is the acceptance of tested knowledge, of beliefs examined in the light of not only the intellect but also the integral experience of man, resulting in an enlightenment which puts an end to sorrows and vouchsafes bliss. From the resulting spiritual experience man acquires angelic powers, and a Godlike apprehension, enabling him to incarnate the spiritual values and to express them in human institutions. This is the supreme goal, according to every system of Indian philosophy, except the Materialist.

Most speculative systems in the West have restricted the significance of the term "philosophy" to the investigations of a faculty confined to the worlds of sense and of reason. They hold philosophy to be an intellectual interpretation of Reality, critical and non-dogmatic and confined to the methods of science, i.e. perception and inference. Insistence on the primacy of the intellect and complete reliance on it have unduly narrowed the scope of Western philosophy. Its uncritical adherence to critical methods is responsible for the West's distrust of religion and of systems of philosophy based on intuition and spiritual experience.

Let me illustrate the rational strain in Western thought. Socrates urged the need for concepts and definition and equated virtue with knowledge. Plato admitted none to his academy who had not had an efficient course in geometry and numbers. Aristotle defined man, not as a spiritual being, but as a rational animal. The philosophy of the middle ages is one long development of Christian dogma.

It is the preoccupation of European philosophers with reason, and their anxiety for emancipation from religion and theology that have led them to Logical Positivism. That emancipation was no liberation; Western philosophy now clings

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to the coat-tails of science, instead of to the apron-strings of theology. The new slavery is to science and semantics. The Logical Positivists in their enthusiasm for scientific methods have distrusted the value of all speculative philosophy, regarding all propositions and problems of the traditional systems of constructive metaphysics as either tautologous or nonsensical.

Analysis, we are told, is the chief method of this school. The importance assigned to semantics has given rise to a rich linguistic technique but a dreadful paucity of philosophical material. Propositions are analyzed into the analytic and the negative, the empirical and the logical. Such an analysis excludes value-judgments; it does not commit us to metaphysical views or even meaningful ideas. Logical Positivism has destroyed the *absolutes* of religion, philosophy, science and art and its attack on the eternal nature of values has received widespread approval. Logical Positivism is philosophical black-marketeering.

If we leave this restricted function of philosophy and grow ambitious to probe deep into metaphysical problems, we are told that we shall be up against language, logic and truth. The West's adherence to the exclusive claims of reason has limited the scope of its philosophy in general, though on the other hand we have the romantic movement in philosophy which completely breaks away from reason and elevates instinct.

India has interpreted the term "philosophy" in its plenary and integral sense, not stressing the logical to the exclusion of the intuitive. The Ultimate Reality is not to be completely comprehended either by perception or by inference. Reality is not confined to the worlds of sense and of reason. The ultimate philosophical category is not the result of logical construction on the basis of common experience; nor is it deduced from certain assumptions. Posited first on the authority of *sruti* (revelation), it is validated by individual spiritual experience. In the words of Collingwood:

> Metaphysics is concerned with the absolute presuppositions. We do not acquire absolute presuppositions by arguing; on the contrary, unless we have them already, arguing is impossible to us. Nor can we change them by arguing: unless they remain constant, all our arguments fall to pieces; we cannot confirm ourselves by proving them; it is proof that depends on them, not they on proof.[1]

The Indian philosopher's insistence on the authority of revelation and his conviction that spiritual intuition alone can give us certain and immediate experience of Reality, have helped him to a full interpretation of the term philosophy. It

1. *Essay on Metaphysics*, p. 66.

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is no longer anaemic, abstract and academic. It is enlightened and full-blooded spiritual life with a Humanist ethic. The position of the Indian philosophers is criticized by some as unphilosophical. Indian philosophy, they say, is a contradiction in terms. It is based on a farrago of scriptural declarations and verified by subjective visions called spiritual illumination but having no objective basis. This unfair charge proceeds from ill-informed and unsympathetic critics.

The student of Indian Philosophy knows the limitations and the dangers of exclusive adherence to reason. To him the purpose of philosophy is not the mere satisfaction of theoretic curiosity, not mere subtle metaphysics, but soul-saving knowledge. It is not merely perspicacity but transfigured life. It is not a search for Truth for Truth's sake, but a life-transforming experience. Contrast this with F. H. Bradley's definition: "Philosophy seeks to gain possession of Reality, but only in an *ideal form.*" J. S. Mackenzie adds that the mission of the philosopher "terminates in the quest rather than in any actions that follow it."

Reason and perception can explain objects of knowledge with the help of the network of relations. All knowledge works under the subject-object relation, but Reality is not an object of knowledge. Above relational knowledge, it is an immediate ineffable experience which does not admit of divisions. Relational knowledge cannot give experience of the immediate and indivisible nature of Reality. Sense perception and inference, being forms of mediate knowledge, cannot give us absolute certainty; hence we need to transcend reason.

Reasoning can only test truth; it can never establish it conclusively. The validity of reason itself rests on something that cannot be reasoned. If it rests on some other reason, we shall have to go on from one truth to another, which ultimately lands us in infinite regress. Even the so-called tests of truth such as non-contradiction and coherence, are not obtained through reasoning but are presuppositions. There is another difficulty: the more efficient reasoner upsets the conclusions of the less efficient. The final truth cannot rest on such a relative test. The author of the *Vedanta Sutra* holds that Logic is inconclusive. The Real is not provable: it is Self-evident; and it is its own proof.

The Indian philosopher does not completely distrust reason. He knows its uses but also its limitations, and insists that it be confined in its jurisdiction. Perception and inference have their relative realms. The scriptures and also spiritual experi-

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ence tell us of objects that cannot be known by perception.

Indian thought recognizes, therefore, the need for intuition. Intuition is not a way of feeling; it is not instinct or supernatural guidance. It is an integral experience. Schelling calls it "transcendental thought." "The glow of intuition," in the words of Bergson, "carries us to the roots of our being, to the principle of life in general." In another place he calls it the privilege of mystics. Indian philosophy reconciles the claims of logic and intuition. As Dr. S. Radhakrishnan puts it:—

> ...wisdom sure and transcendent is different from scientific knowledge, though it is not discontinuous from it.[2]

The death of the intellect is not the condition of the spirit; on the contrary, all the systems of philosophy insist on *vignana*, intellectual effort to get rid of ignorance (*avidya*). Philosophy is not for the intellectually indolent. *Vicara* and *viveka* are indispensable; *manana*, reflective thinking, is absolutely necessary. The student becomes convinced of the truth. Others might teach us the truth which they have reached, as well as the method by which they attained it, but the final test is our experience of it. It is this final test that makes Indian Philosophy scientific and empirical in its outlook.

> The Self verily is to be seen, heard, reflected and contemplated.[3]

The student of philosophy must not merely have "a sharp intellect,"[4] the mind must also be purged of all passions. Passion and prejudices are great obstacles to clarity of vision. Philosophy is not for the ignorant, nor the distracted, nor for one who is not pure.

Accepting the authority of revelation looks unphilosophical on the face of it, but even purposeful scriptural statements require intelligent interpretation, the criteria of which are laid down; in their application reason plays an all-important role. Prof. M. Hiriyanna, with significant insight, points out that the Mimamsakas who believed in the eternity of the particular order of words in the Vedic texts do not stand for the "idolatry of the scriptures" but declare that the Vedas embody eternal verities. He has for his authority Patanjali's statement:—

> Is it not said that the Vedas were not composed—but are eternal? Quite so: but *it is their sense* that is so, not the order of the syllable in them.[5]

Thus reason and revelation, intuition and intellect, life and thought are integrated in Indian Philosophy, hence its vitality and its perennial value, not only for India but for the world.

2. *Gita*, p. 54.

3. *Brihadaranyaka*, II. IV. 5.
4. *Katha Upanishad*, III.
5. *Mahabhasya*, IV. III. 101.

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The Language of Flowers

WE all love flowers for their beauty and fragrance. They have a radiant smile in their look which chases away all gloom and depression, and refreshes our mind. They radiate innocence and purity. Born of the earth, they reflect something unearthly, they recall an invisible glory, they always point to heaven.

But few of us know that they have a greater, a more intimate

RISHABHCHAND

---

appeal than that of beauty and fragrance. They have a language of their own which can be heard and felt by those who have developed the inner sense. They have a message for us, which is perennial and inspiring. They have the plasticity to receive a subtle, spiritual influence and transmit it in its purity.

In ancient times flowers were loved and used by spiritual men all the world over, not only because they titillated their sense of beauty, but because they hold a mystic secret in them and can transmit it in silence through their joyous smile.

In every country and in every culture, particular flowers have been cherished and used as offering to the Divine. In India the high place of honour given in religious worship to lotus and hibiscus and lily and *datura* and rose testify to the spiritual insight of those who began and propagated their use.

Everywhere flowers have been always accorded a very warm welcome and associated with the deepest feelings of the human heart. It is not mere chance that a Vaishnava offers a basil or a *tulsi* leaf to Sri Krishna, that a Tantrik offers a hibiscus *(java)* to the Mother Divine, or a Shaiva offers a *datura* to his adored Shiva. Each species of flowers has its own significance, and its own distinctive meaning and message to our heart. Flowers are

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a joy not only for our senses, but for our soul.

In Sri Aurobindo Ashram, flowers play an important role in the life of the *sadhakas*. Indeed, the very first thing that strikes the visitor as he is shown round the straggling Ashram buildings is the sparkling abundance and variety of flowers. Flowers and flowers everywhere—red and green, yellow and violet, blue and pink and white—of various shapes and sizes and species, collected from different parts of the country and abroad. They bloom and beam and wave their smiling welcome upon neatly trimmed plants, arranged in straight, oblong or circular rows in courtyards and lawns, on balconies and terraces. They brighten and sweeten the atmosphere, and speak to the hearts of the *sadhakas*, enlivening them with their occult messages. And they are offered to the Mother of the Ashram, the supreme guide and goal of the *sadhakas'* consecrated lives.

What is their language? What are their messages? The Mother says that the flowers are an expression of the psychic or soul-consciousness of the material nature. They represent what is pure and sweet and beautiful in it. They embody and mirror something of the aspiration, love, devotion etc. which the Other Earth feels for the Divine. They scintillate with something of the splendour that is hidden in the dumb heart of Matter.

A country rose (pink) signifies surrender, a lotus symbolises the divine Consciousness, a *shephali* signifies aspiration, a Russelas aspiration for the Divine's love, and a magnolia perfect wakefulness.

There are numerous varieties of rose, hibiscus, canna, helianthus, dahlia etc. Each variety has its particular significance and its individual, distinctive vibration, which constitutes its inarticulate message.

When a *sadhaka* offers a hibiscus to the Mother, it is his prayer to her for the divine power to descend into him and lead him safe through the trials of the spiritual path. When he offers a *shephali,* it carries his prayer for an intensification of his aspiration for the divine union and divine manifestation. The flowers he offers at once represent and communicate what he prays for.

And when the Mother gives him a flower, she gives him through it what he needs most for his spiritual growth, and what she wants to develop in him.* What an humble yet charmingly beneficent role the flowers play in the spiritual life of the *sadhakas!*

---

* When I give you flowers I give you states of consciousness.—*The Mother.*

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The Mother opening a flower-show in the Ashram on her 80th birthday.
Photo: Vidyavrata.

They are plastic recipients of the most precious treasures in existence, the eternal treasures of Spirit; and they impart what they receive, in the mute ecstasy of selfless commission. They breathe their secret to the Mother who identifies herself with them, and imbibes with alacrity and suppleness what she gives them for transmission.

There are flowers with various significances, symbolic of different states of consciousness, different powers and attributes of the soul, and different qualities and faculties of our nature—new birth, enthusiasm, divine Grace, vital purity, vital contentment, mental plasticity, power of beauty, dynamic power, psychic prayer, integral progress, divine Presence, Krishna's Light in the consciousness, intuitive light in the cells, liberation, radiating divine cheerfulness in work, divine Consciousness in Matter, Radha's consciousness, conversion of the emotional being, peace in the physical, victory, world governed by divine Love, realisation, peace etc. etc.

There are innumerable significances of the flowers sur-

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charged with mystic values. Not only the flowers, but even the different colours of the flowers have differing significances.

Pink rose, as I said, signifies surrender, but yellow rose mental surrender, and white rose integral love for the Divine. Deep red canna symbolises vital centre, but bright pink canna with red stripes symbolises psychic centre manifested in the physical. There are too many varieties to mention here. These flowers with their colours are a world in themselves, a world of wonderful, ennobling enchantment. They are all around the *sadhakas*, irradiating their consciousness with their sweet smile, whispering to their hearts their secret messages, transmitting to them the Mother's force, and always pointing to the great goal they have set out to attain.

Yoga and life and Nature mingle in a close, inner embrace in their irrepressible urge towards the Divine. A living, multitudinous unity lifts its aspiring soul to the Supreme.

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Purandara Dasa

(1480—1564 A.D.)

M. Raghavendra Rao

....She gives away her diamond nose-screw to a begging brahmin without her husband's knowledge. When the latter asks about it, she decides to drink poison, but lo!....

TO people who are conversant with Kannada and to those who know the origin and development of Karnatak music, Sri Purandara Dasa is a familiar name.

Sri Purandara Dasa belonged to Dasa Koota (Bhakti School) and it is undeniable that he stands head and shoulders above all the Haridasas of Karnatak.

Tradition has it that Sri Purandara Dasa was the Avatar of Narada. Narada was always engaged in singing about the glories of God. He showed mankind the path of Bhakti. He was the perennial fountain of music and a social reformer. All these qualities were found in Sri Purandara Dasa and hence it is no wonder that the latter was called the Avatar of Narada.

Sri Purandara Dasa's original name was Krishtappa Naik. He was a shroff by profession. He

Sri Purandara Dasa.

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was a miser of misers. He amassed fabulous wealth by virtue of his profession. He was unwilling to part with even a pie as charity. The story of his renunciation is very interesting.

It so happened that one day an old Brahmin approached him for financial help for celebrating the thread-marriage (*Upanayanam*) of his son. Krishtappa turned a deaf ear to his request. What is still worse, he scolded him. The old man did not lose heart. He repeated his requests every day. Krishtappa Naik with a view to getting himself rid of the nuisance gave the Brahmin a small copper coin.

The Brahmin approached the wife of Krishtappa Naik and told her how hard-hearted her husband was. Krishtappa Naik's wife was cut to the quick. She wondered why her husband was devoid of generous sentiments. She decided to help the Brahmin. She had no money of her own. But she had a diamond nose-screw. She gave that to the Brahmin as her contribution.

The next day the old Brahmin came to Krishtappa Naik and asked him to give him money in lieu of the nose-screw. Krishtappa Naik examined it carefully and found that it had close resemblance to the nose-screw of his wife. He took the nose-screw, put it in an iron safe under lock and key and gave him some money which was far less than the actual value of the nose-screw. His joy knew no bounds as he had struck a very good bargain. He deputed one of his servants to follow the Brahmin to see if anyone induced him to revoke the sale in view of the low price paid to him. The servant did so but returned saying that the Brahmin disappeared in the Vithoba temple.

Krishtappa Naik went home and asked his wife as to where her nose-screw was. She replied that it had been mislaid and that she should find it out. She realised that she had committed a sin by giving away to the Brahmin her nose-screw without the permission of her husband. She resolved on committing suicide by taking poison.

She offered her prayers to God. When she took the cup of poison near her lips something fell in the cup. She stopped to find out what it was. It was the very same nose-screw she had gifted away to the Brahmin! She at once rushed to her husband and showed him the nose-screw. Krishtappa Naik could not believe his eyes. He opened his iron safe and found that the nose-screw which had been sold to him by the Brahmin was not there though he had kept the same under lock and key.

This was the turning point in the life of Krishtappa Naik. A

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spirit of renunciation overtook him. He called his wife and son to come out of the house. He gifted away all his wealth and property and took to the life of a mendicant. He did not actually take up the *ashram* of a sannyasi but decided to spend the rest of his life singing the glories of God.

He sat reverently at the feet of Sri Vyasaraya Swamy for instruction and enlightenment. Within a short time he developed the urge to compose songs and won the admiration of one and all including his Guru. Krishtappa Naik thus came to be known as Purandara Dasaru after Purandargad, his native village near Pandharpur.

His vehicle of expression was Kannada. He expounded the tenets of Madhva philosophy in the language of ordinary people. He interpreted the Vedas, Upanishads and Sastras in such a simple and straightforward way that even the uninitiated could understand. He undertook to reform society by taking the cudgels against prevailing vices. He also coined new phrases and words and gave new meaning to old ones. His contribution to Kannada literature and Dwaita philosophy is unrivalled.

Sri Purandara Dasa's contribution to Karnatak music is undeniable. It is admitted on all hands that Sri Thyagaraja derived inspiration from the songs of Sri Purandara Dasa.

About four and a half lakhs of songs are believed to have been composed by Sri Purandara Dasa and the various *ragas* and *talas* in which he sang and the original texts have yet to be ascertained. A lot of research work has got to be undertaken to throw light on his life and teachings.

According to the prevailing tradition Sri Purandara Dasa spent his last days in the city of Vijayanagar. About two furlongs to the north of the Vittalaraya temple in Humpi there is a dilapidated Mantap on the bed of the Tungabhadra river, called Sri Purandara Dasa Mantap. A stone pillar in this Mantap is associated with Sri Purandara Dasa and is being worshipped on Pushya Bahula Amavasya, his death anniversary. There is a *homa-kunda* near this pillar.

Early in 1954, a *samiti* called Sri Purandara Dasa Seva Mandali has been formed with its headquarters at Hospet, Bellary District, Mysore State, to renovate the *mantap*, celebrate the *Aradhana* every year on the lines of Sri Thyaga Brahma Festival of Tiruvaiyar and to foster the ideals and teachings of Sri Purandara Dasa.

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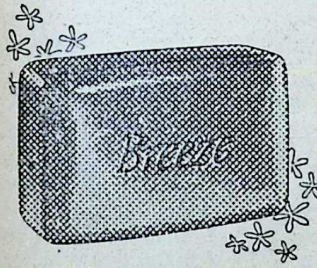

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Bhagawan Parashurama

PART V : BACK IN ARYAVARTA

K. M. Munshi

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama foils the Sharyata conspiracy.

We are introduced to Mrigarani at Mahishmati. She at first looks with disfavour on Rama but later falls for him. Arjuna starts suspecting Mriga. Rama finds himself among the Aghoris. With the help of the Aghori chief Daddanath, Loma joins him. Mriga becomes a Bhrigu and ultimately kills herself.

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1. AMBA'S LAPSE

ACROSS untrodden forests and blazing deserts, Rama led the fleeing Yadavas and Bhrigus to distant Aryavarta. They braved the dangers of virgin forests, impassible swamps, inclement weather, lack of food and water, the ferocity of wild beasts and more remorseless than all, the pursuing fury of Arjuna's bloodthirsty tribes. Through these trials, Rama alone stood unafraid, calm, unruffled, ever resourceful, dominating every situation. He maintained the morale of men, women and children, who loved him more than their life. He inspired, moment after moment, faint hearts and cheered the dying moments of those who fell by the wayside. With 'Jaya Bhargava' on their lips, they died smiling blissfully.

At last they reached the bank of the river Saraswati. But here they could cross it, the pursuers caught up with them. Horses and men of both sides rushed to allay their thirst in the river and fell on each other, mingling their blood with the sacred waters of the Mother of Learning. At last Rama and a few hundred of the numerous tribesmen who had set out with him crossed the river to reach Aryavarta.

But terrible news awaited Rama in the land of his dreams. The bloody war between Sudasa and Vasishtha on the one side, and, Vishwamitra and the ten federate kings* on the other, had passed into a bloodier phase. Many Bhrigus, including two of his brothers, had lost their lives in this long drawn-out internecine struggle.

A still more fearful piece of news also awaited him. His mother, Renuka, the noblest of women, had dared what no Bhrigu woman had ever done before: she had gone away to live with the Prince of the Gandharvas. His father, Jamadagni, had lost his balance of mind and the Bhrigus, the proud warrior-priests, had suffered unspeakable disgrace.

When Rama went to his ancestral settlement, Bhrigugram, he found it deserted. He rushed to his father, who to him was a mighty man among the great. But Jamadagni's mind had collapsed. He was oppressed by the idea that he had betrayed the mission of his life. His wife, Renuka, lovingly called *Amba*, the Mother, had left him to go and live with the Gandharvas. He failed his ancestors by refusing to give swift punishment to that erring woman.

With dazed eyes, Jamadagni talked incoherently to Rama, doubting even his paternity. Rama was stung to the quick.

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* It is called in the *Rigveda Dasárajna* or the Battle of the Ten Kings.

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The law of the Bhrigus was stern. The erring wife must die. He himself had enforced it against other women. Now it was the turn of his mother, his beloved mother, whose pet child he was. Also the father's word was law. His father's mandate was also clear.

Rama's face grew stern; his eyes were two pin-points of fire. And as he came, so did he leave on his black horse, his battle-axe his only companion to vindicate the irrevocable law of the Bhrigus.

He sped to the distant mountain where the Gandharvas lived. There he met his mother, whom he loved so well, but to whom he, the embodiment of Dharma, the Law, must dispense swift justice.

'Why have you concealed yourself here,' demanded Rama.

'The Lord of the Bhrigus is great,' replied Amba sadly. 'He is the master of learning and strength. I have violated my Dharma, I know. But he does not care to know why I did it. You are my beloved child, and you also do not care to hear why I disobeyed the Law. I have no fear of death. Since I first violated the Law by disobeying your father, I am dead to myself. I know I have wronged my people and they will never forgive me. I am waiting for the God of Death. But he is also cruel; he has been coming here for hundreds, not for me. Now you have come in his awful shape. Come, darling, kill me. Save me from a sin which I have myself invited.'

She offered her neck; Rama raised his battle-axe. Before he killed her, however, he asked her one question. 'What was the Dharma which tempted you —Amba, thou goddess of mercy —to break the Law of the Bhrigus?'

Renuka in order to explain her conduct invited Rama to accompany her to the Gandharvas who lived on the top of the mountain. She took him through a gorge to a broken down village on the mountain top. As they passed through it, lepers of both sexes and all ages cried piteously to Renuka like helpless infants 'Amba, Amba.'

Renuka then took Rama to the Prince of the Gandharvas to serve whom she had left her lord and her people. There, Rama saw the Prince, a leper in the last stages of dissolution, welcoming Amba, his goddess of mercy, with inarticulate noises.

'King of Gandharvas, my son has come to meet me,' Renuka said. 'I have brought him to see you.'

Rama understood why his mother had served these wretched beings in preference to being the mother of the Bhrigus. His heart was full. He flung his battle-axe away, covered his eyes with his hands and cried: 'Amba, Goddess of

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Mercy. Forgive me, forgive me!'

When they descended the mountain and returned to the place where Rama had left his horse, Amba told him: 'Son, now you understand why I am waiting for the God of Death. Nothing but my death can remove the stigma on the Bhrigus and secure the triumph of the law. If I have lived, it is because there is none to kill me. I had intended to enter the fire in any case when these thirty persons die. But now you have come, my child, and you must stand true to Dharma and kill me.'

Renuka cast an affectionate glance at her son's battle-axe, and added, 'This, your battle-axe, is my saviour.'

'Amba, we will talk about it in the morning,' said Rama quietly.

During the night, unknown to his mother, Rama again climbed up to the mountain top and offered the choice to the Gandharvas. Either they should allow him to kill them or he would kill his mother. The Gandharvas loved their Amba, the Mother of Mercy, too well and preferred to die.

The next morning, Renuka, when she rose, found Rama coolly washing his battle-axe in a stream. She begged him to kill her.

'No, Amba, you have to come with me,' Rama said firmly.

'No, I will not come. No one will listen to you and infamy will poison your life. You do not know our people,' Renuka said and paused awe-struck.

She saw Rama's attitude change. It was no longer her affectionate son who spoke but the Master, like unto the Himalayas, distant, changeless, eternal, with strength at once irresistible and measureless. His voice changed as he said: 'I shall declare the law: and the world will have to listen. I will leave it no other choice.'

Renuka stood frightened.

'Come, Amba, you have to come with me.'

'No,' Renuka said with firmness. 'What about my Gandharvas?'

'I have thought about them already. Not one of them is alive. I have cut off the heads of them all as they wanted that I should do.'

The mother was angry with the son. 'You are a brute,' she said in anger.

'Amba, Goddess of Mercy,' said Rama in an inspiring voice, 'your tears are intended to strengthen the strong, not to lengthen the torture of the dying.'

Saying this he lifted his angry mother in his arms and carried her away on his horse.

[To be continued]

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

मातृदेवतायाः प्रसादः लभ्यते चेत्।
mātṛdevatāyāḥ prasādaḥ labhyate cet
of mother-goddess! blessings is obtained if

सर्वं मङ्गलं भविष्यति
sarvaṁ mangalaṁ bhaviṣyati
all well shall be.

= If I can obtain the blessings of my mother, all will be well.

प्रथमो बालकः— श्लाघनीया तव मातृभक्तिः।
prathamo bālakaḥ— Ślāghanīyā tava mātṛbhaktiḥ |
first boy— Praiseworthy your reverence to mother.

= Praiseworthy, indeed, is your reverence to (your) mother.

द्वितीयो बालकः— मा विषीद।
dvitīyo bālakaḥ— Mā viṣīda |
second boy— Do not be sad.

गम्यताम् पुनर्दर्शनाय।
gamyatāṁ punardarśanāya |
go to meet again.

= Do not be sad. You can go to meet again.

(निष्क्रान्ताः सर्वे)
niṣkrāntāḥ sarve |
Exit all.

"You must have heard that in ancient India, great kings used to perform Rājasūya sacrifices. Do you know the word for it in Sanskrit?"

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udent:—Yes! it is yajña.

acher:—Can you split it up?

udent:—It is so small a word that it cannot be split up further.

acher:—Yes, it can be split up as yaj + naḥ.

udent:—What rules govern these combinations?

acher:—These are particular combinations. They are as follows:—

+ ज् or झ् = ञ्ज् + j or jh = ñj	महान् + जयः mahān + jayaḥ great + victory	= महाञ्जयः mahāñjayaḥ great victory
+ न् = च्च + n = cña	याच् + ना yāc + nā	= याच्ञा yācña begging
+ न् = ज्ञ् + n = jñ	यज् + नः yaj + naḥ	= यज्ञः yajñaḥ a sacrifice
+ श् = ञ्छ् + ś = ñch	महान् + शब्दः mahān + śabdaḥ great + sound	= महाञ्छब्दः mahāñchabdaḥ a great sound
+ च् or छ = ञ्चँ + c or ch = ńsch	हसन् + चलति hasan + calati laughing + goes	= हसंश्चलति hasańscalati goes laughing
वन् + छागः hāvan + chāgaḥ nning + goat	= धावंश्छागः dhāvaṁśchāgaḥ a running goat	
+ त् or थ् = ँस्त् or ँस्थ् + t or th = ńst or ństh	पतन् + तरुः patan + taruḥ falling + tree	= पतंस्तरुः pataństaruḥ a falling tree

+ य् or र् or ल् or व् or श् or ष् or स् = ं
+ y or r or l or v or ś or ṣ or s =

सत्वरम् + याति satvaram + yāti quickly + goes	= सत्वरं याति satvaraṁ yāti goes quickly

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करुणम् + रोदिति karuṇam + roditi pitifully + cries	= करुणं रोदिति karuṇaṁ roditi cries pitifully
किम् + करोषि kiṁ + karoṣi what + you do	= किं करोषि kiṁ karoṣi what are you doing
कष्टम् + सहते kaṣṭam + sahate pain + suffers	= कष्टं सहते kaṣṭaṁ sahate suffers pain
किम् + फलम् kiṁ + phalam what + result	= किं फलम् kiṁ phalaṁ what result

म् + कृत = ंस्कृत m + kṛt = ṁskṛta	सम् + कृतः sam + kṛtaḥ pure + made	= संस्कृतः saṁskṛtaḥ polished

क् + a vowel or the consonants ग् (g), ज् (j) द् (d) घ् (gh), झ् (jh) ध् (dh), ड् (ḍ) or ढ् (ḍh) ब् (b) or भ् (bh) or य् (y) or र् (r) ल् (l) or व् (v) = क् (k) changes into ग् (g)

दिक् + गजः dik + gajaḥ quarter + elephant	= दिग्गजः diggajaḥ elephant of the quarter

त् + a vowel or ग्, घ्, द्, ध्, ब्, भ्, य्, र्, व् = त् (t) changes into द् (d)

महत् + भयम् mahat + bhayaṁ great + fear	= महद्भयम् mahad bhayaṁ great fear

[*To be continued*]

If the ethical impulse is not sufficient by itself for the development of the human being, yet are will, character, self-discipline, self-mastery indispensable to that development. They are the backbone of the mental body.

—Sri Aurobindo.

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QUESTION BOX

ANSWERS by K. M. Munshi

446

Sri S. Soundararajan, Madras-17.

Q: Will you explain the philosophical interpretation of the passage in which Lord Krishna is said to have stolen the clothes of Gopis who were bathing in the river and bargained for their return?

A: I do not try to read philosophical meaning in the early exploits of Sri Krishna. These exploits point to his being intensely human—a quality which raises man, an average man, into an infinitely lovable creature. When the *Bhagavata* described these exploits, the author wanted to describe the loveliest child which human imagination can conceive.

447

Sri A. J. Bhaskara Rao, Guntakal.

Q: How long can one tolerate violence? Is it not a mark of impotence and imbecility to endure violence endlessly, especially in critical modern days?

A: Violence is an expression of the untamed instincts of a man. We can only eliminate violence by love. But as things stand, men have not developed sufficient love to overcome violent instincts. Whether you tolerate or not, violence exists. It can only be got rid of by emphasising the fact that God is in All and All are in God. But we are too fond of the so-called secularism to develop that faculty which only comes from faith in God.

448

Sri K. Balakrishnan, Kirkee.

Q: They say that planets and stars wield influence on the destiny of human beings. Would I be right in presuming that the Russian Sputnik may start playing pranks with our lives?

A: Sputnik is a tiny little particle compared to the giant planet. When the Sputniks are made of immensely bigger size—which is scarcely possible except in theory—you may worry over the problem.

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Our Fortnightly Profile—96

Vinayak Damodar Savarkar

VEER VINAYAK DAMODAR SAVARKAR, whose seventy-fifth birthday is being celebrated with *eclat*, seems to have stepped out of the pages of Plutarch. In his distilled patriotism, his reckless daring and determination and his stoical fortitude, he resembles those ancient heroes, everyone of whom bestrode the world like a colossus.

Even as a teen-age student, Savarkar was drawn into the vortex of India's freedom struggle. The sad spectacle of his motherland wallowing in the slough of slavery lacerated his heart, and he organised the Abhinav Bharat Sangh in the early years of this century to strive for the freedom of India. This militant organisation caught the imagination of a few ardent youths. Lokamanya Tilak was drawn to this young man who had already sublimated his self in service to the motherland.

Shyamji Krishnavarma had been instituted a few scholarships for Indian students to prosecute higher studies in England and, on Tilak's recommendation, Savarkar was awarded one of them. He proceeded to London and studied for the Bar. It was not his intention merely to become a lawyer and earn money by arguing other people's briefs.

Savarkar started a branch of the Abhinav Bharat Sangh in London and gathered around him a few ardent young patriots like V.V.S. Aiyar, Lala Hardayal and Madanlal Dhingra. The

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India House, where these young revolutionaries stayed, became the headquarters of the new school of thought which spurned the politics of the begging bowl and aimed at liberating India with revolvers and bombs.

The India House celebrated the fiftieth anniversary of the Great Revolt of 1857. Soon after, Savarkar produced his book on the great event which he captioned 'The First War of Indian Independence'. This is the first account of 1857 from the Indian point of view and it surges with poetry, passion and patriotism. The British Government was alarmed at these activities and took the unprecedented step of banning Savarkar's book even before publication.

Events were marching, as in a Greek tragedy, to the inexorable climax. The Abhinav Bharat had smuggled some revolvers and pistols to India and had also sent a manual on bomb-making. Revolution reared its stark head in the country, and the first peal of its oncoming crashed out in a detonating bomb hurled by Khudiram Bose and Prafulla Chaki at Muzaffarpur. Further bombs burst, revolvers flashed, taking their toll of lives. Jackson, then Collector of Nasik, was one of the casualties.

The British Government which had long hesitated to take any action against Savarkar, had its hands forced when Madanlal Dhingra shot down Sir Curzon Wylie at the Imperial Institute in London. Savarkar was arrested and extradited to India.

When the ship carrying him was nearing Marseilles, Savarkar, by a ruse, distracted the attention of the police, jumped through the porthole of the ship and swam ashore. The British police chased him and succeeded in capturing him.

On his arrival in India, Savarkar was indicted in the Nasik conspiracy case. He was also charged with waging war against the King. He was sentenced to eighty years' transportation. He bore the savage sentence and the subsequent inhuman treatment with a stoicism that would move even hearts of stone.

Savarkar was taken to the cellular jail at Port Blair in the Andamans. Here he was kept for over fourteen years and treated as an ordinary convict. He was herded with murderers and subjected to atrocious indignities. He has since described his jail life in his incomparable autobiography, *My Transportation for Life*.

It was during his imprisonment that Savarkar composed two epic poems "Kamala" and "Gomantak". How he used to think out the lines, write them on the wall for lack of paper and pencil, prune and polish them and then memorise them

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a fascinating story. Contemporary opinion has already anticipated the verdict of history by accepting "Kamala" and "Gomantak" as two of the classic epics in Marathi language.

Soon after the introduction of the Montagu-Chelmsford Reforms, Savarkar was brought back from the Andamans and imprisoned first in the Bijapur and later in the Yervada Central Jail. After a few years he was released from jail but interned at Ratnagiri. It was only in 1937 that he was finally set free.

Savarkar thereafter identified himself with the Hindu Mahasabha and presided over its plenary sessions several times. As President of the Hindu Mahasabha he participated in the political discussions which Lord Linlithgow had with Indian leaders soon after the outbreak of the Second World War. He also was invited for parleys with Sir Stafford Cripps in 1942 and he was possibly the first Indian leader to reject the Cripps offer which Gandhiji piquantly characterised as a "post-dated cheque."

During the protracted negotiations that preceded the transfer of power, Savarkar took up an obdurate attitude of opposition to any appeasement of the Muslim League. He and the Mahasabha came to be regarded as the antithesis of Jinnah and the Muslim League. As now, the Mahasabha, however, did not also then have much mass support and played no direct part in the final parleys leading to freedom.

In between terms of prison sentences Savarkar had his due share of domestic life too. Out of four children born, Vishwas and Prabha are the only surviving son and daughter. (Possibly in choosing the name for his son the great leader has followed Nana Sahib).

After the advent of freedom, Savarkar retired from active politics due to advancing age and failing health. But his robust nationalism, though at times uncompromisingly anti-Muslim, has remained undimmed. He entered a powerful caveat against the rise of linguistic irredentism. A trenchant writer and a powerful speaker—Kalidasa and Chanakya are two of his favourite authors—he will always remain a beacon of inspiration to Indians as one of the pioneers who lit the torch of freedom.

Yamunabai, his wife, who bore the full brunt of his tumultuous life, is happily alive and reunited to see the fruition of her fortitude. Of late she, like her husband, has not been in the best of health. But when the bevy of grandchildren sits around her for a fire-side story, she forgets all the trials and tears of the past.

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The Puranic Woman Character I admire most
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AMBA the DEFIANT

G. Sreeramamurthy

IT was probably Rabindranath Tagore who had once remarked that in the two great Hindu epics—the *Ramayana* and the *Mahabharata*—there are one or two characters who arrest the attention of the discerning reader in spite of poetic indifference. He instanced Amba in the *Mahabharata* and Urmila in the *Ramayana* as the two women characters who are not given their due by the poets and who, however, speak out eloquently of their suffering, one silently and the other defiantly.

It will probably be inspiring to make a comparative study of these two epic women, delineating their characters in the framework of such few facts as are available in their lives and the part they played in the respective epics. The life of Amba differs in details in the epic of *Mahabharata* and in the popular stories about her. Amba was the eldest of the three daughters of Hotravahana, the king of Kasi. The other two were Ambika and Ambalika respectively. When they came of age, Amba loved Salva, the king of Subala passionately and had mentally chosen him to be her husband. Amba made no secret of her longing. But in accord-

B.J. Competition Prize Winner

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ance with the ancient custom of matrimony current among the Kshatriyas of that age, a *swayamvara* was arranged in which Amba was to choose her life's partner. Because of the peerless beauty of Amba, many princes of Bharat courted her and attended the *swayamvara,* clad in the richest costumes of their lives. But the occasion was not merely a romantic show but a decisive event, for a fierce battle had to be fought to win the bride against a rival. The princes, however, had this satisfaction, that they were well matched against each other.

Bhishma was there. This was a fly in the ointment. For, this redoubtable hero who could defy the three worlds poised against him, struck terror into other hearts. At first, the princes were inclined to think that this warrior was there simply to witness the festivities—as an honourable guest. But Amba herself shook with terror when she later learnt that Bhishma came not to bless her but to seek her hand.

The fact was Bhishma came there to win the brides' hands for Vichitraveerya, the young king of Hastinapura, to whom he was the principal guardian and adviser. Bhishma could never think of marriage to himself, because he had taken a vow of life-long celibacy.

So when Bhishma was on the scene, intent to win the brides, the issue was no longer in doubt. He vanquished all the princes who dared to oppose him and made for Hastinapura with the brides. Salva challenged Bhishma on his way but was worsted. But Bhishma spared his life at the request of Amba.

Now it became the lot of Amba to become the butt of ignominy and shame running into humiliation after humiliation. On reaching Hastinapura, Vichitraveerya refused to marry Amba, because it became clear to him that Amba had dedicated herself to another man.

In utter frustration, Amba turned to Bhishma and addressed him as follows: "O son of Ganga, you are aware of what is enjoined in the scriptures. I have mentally chosen Salva, the king of Subala, as my husband. You have brought me here by force. Knowing this, do what you, learned in the scriptures, should do."

Bhishma admitted the force of her objections and sent her to Salva with proper escort. But to her consternation and the shock of her life, Salva also refused to marry her saying that he was disgraced by Bhishma before all and that it would be cowardice to accept her later. Poor Amba had no other course except to return to Bhishma and report the bitter experience. Bhishma only felt sorry for her. Amba, as a desperate course, throwing off all her life's

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ambition requested Bhishma himself to marry her. But Bhishma needed only to remind her of his vow of celibacy to dash her last hope to the ground.

This was the nadir of her frustrated life. But this was also the turning point of her life. Amba's humiliation transformed her into a vindicative spirit of a formidable type. She was now the very embodiment of that cosmic force—Shakti. She was to show now what terrible catastrophe a wronged woman could wreak. The wounded womanhood in her rebelled and rebelled terribly.

And against whom should she wreak vengeance? Was it to be against Salva? No. Was it to be against Vichitraveerya? Certainly not. Now, her unquenchable wrath turned against Bhishma. For, it was he who dashed all her hopes to the ground. It was he who had maliciously snatched her away from her beloved Salva. It was again he who refused to marry her when she offered herself to him forsaking all the modesty and the dignity of her kind. Fie on him! It was cowardice to suffer meekly this great humiliation brought about by this old man. Writhing in anger, Amba decided that nothing short of the dismemberment of this arch-enemy would quench the fire in her.

But who dare contemplate a fight against Gangeya, the most terrible man of war, who can stand undaunted against the united might of the Devas and the Gandharvas? She approached every warrior of repute only to be spurned out. Then Amba took another major decision. The death of Bhishma was to be accomplished by herself.

Amba went to the forests and began a terrible *tapas* by the mortification of her flesh. Many advised her against this great ordeal. Lord Subrahmanya pleased with her *tapas* appeared before her and gave her a garland saying that whoever wears the garland would become the deadly foe of Bhishma. Amba went about several kingdoms in search of a warrior who would wear the garland. But who could knowingly invite the wrath of the terrible Bhishma on his head? So, nobody would receive the garland.

At last Amba went to Drupada, the king of Panchala. Drupada was only irritated at the temerity of this woman and himself shook with fear. In utter despair, Amba hung the garland to the door of Drupada's palace and again rushed into the forest in the anguish of her abortive attempt.

Amba met her maternal grandfather in the forest who tried to dissuade her from her endeavour. But Amba would not listen either. Hotravahana was

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By

Dr. B. N. PURI

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very much grieved for the sad fate of his beloved daughter. On advice, together they went to Parashurama narrating their bitter tale of woe. Parashurama was moved with sympathy. He asked Amba whom he should fight against—Salva or Bhishma—to avenge her wrongs. Amba was still too much in love with Salva to suggest him nor could she find much wrong in him. So she replied that Bhishma was the principal cause of her sea of miseries and he should be humbled.

Parashurama went to Bhishma accompanied by Amba and pleaded that Bhishma should marry her. But the latter was too much committed to his vow of celibacy to listen to his Acharya who had himself taught him all the feats of archery. This precipitated a fight between them. All the worlds shook at the fierceness of the fight of these two great warriors of matchless prowess. The Devas and the Gandharvas interfered to stop this terrific fight. At last Parashurama had to acknowledge his defeat and he confessed to Amba that he could do no more in the matter.

The defeat of Parashurama who stood for her cause was the beginning of her end. Thrice she was, in effect, humiliated by Bhishma. But with each humiliation the fierceness of her spirit grew more and more. She rushed again into the forests and began a terrific penance invoking the blessings of Rudra, the Lord of Annihilation. Rudra, at last, was forced to appear before Amba. The Lord told Amba that He could fulfil her ambition of killing Bhishma only in her next birth. Amba was too impatient with the burning fire of revenge in her to wait for another birth. So, she lit a fire and fell into the flames and thus ended her tormented youthful body.

She was born to Drupada as Sikhandin in her next birth and was transformed into a male in due course. Arjuna fought against Bhishma with Sikhandin in front of his chariot whom Bhishma would not fight against, because he knew that Sikhandin was Amba in his previous birth and was the destined cause of his death. Thus, at last, and in a way, Amba saw the end of Bhishma, and avenged the bitter suffering of her youthful age.

Moralists will probably condemn her as an obstinate, stupid girl. Rationalists will probably dismiss her as a rash and hysterical girl and will be willing to accord her only a passing attention. Others would probably deplore her for her 'scandalous' campaign against the unimpeachable Gangeya, the son of the sacred Ganga.

It was known even before the *swayamvara* that Amba had de-

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dicated herself to Salva and the consummation of her life's ambition should have come off very smoothly had it not been for the resolve of the mighty Bhishma to engage the Kasi sisters for his brother Vichitraveerya. The sanctity of the occasion was spoiled by the show of arms of Bhishma. The latter had grabbed the sisters precisely by his unquestionable might and not by consent. Would we, therefore, say that Bhishma erred? We are not sure, for such instances of "might is right" were not unprecedented. But morally, the wise Bhishma, who had himself been on a terrible oath of celibacy, should have thought better. He had himself to admit the force of her objection when Amba protested to his show of force in moving terms and revealed to him her love for Salva. But probably, Bhishma's conduct was unimpeachable then on.

Bhishma's reply to Amba when she requested him to marry her after being rejected by her own beloved Salva, that he could not accept her because of his oath, was unassailable. It was probably due to a cruel conspiracy of fate that she had to suffer the subsequent tortures of her life.

But was her enmity against Bhishma unwarranted and her campaign scandalous? Suffering as she did from a series of misfortunes, no woman of the birth and upbringing of Amba could have thought and acted differently. Amba was more sinned against than sinned. The enormity of her spirit would not meekly acquiesce with fate. She was a rebel against fate. The character of Amba in the *Mahabharata* is a flashing portrayal of the terrible Shakti in woman. She imbibed in herself the

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twin essential qualities of womanhood—the sweet, mellifluous flow of selfless and unreserved love and the torrential downpour of irresistible anger of a wronged woman.

Two things, then, are outstanding in the character of this tempestuous girl. Surprisingly, they seem to show her as a split personality. One is the resoluteness of her purpose and the other is the effervescence and the explosiveness of her nature. She has combined in herself the ambivalence of both patience and impatience. But happily or unhappily, they complemented each other for the consummation of her posthumous victory.

We know of no instance in the epics of a girl of her age, challenging the irretrievable fate by the mortification of her flesh and blood. Probably her motive was not laudable. Probably, the attribution of her sufferings to the great Bhishma was not quite convincing. But she fought valiantly alone and amidst the most humiliating circumstances and she was rewarded with victory. But victory or no victory the devotion and resoluteness of her purpose will go down as a monumental acknowledgement of one of the great qualities of womanhood.

B. J. Competition—4

Great Moments in Indian History

(1) Original contributions are invited from readers of 'Bhavan's Journal' on "Great Moments in Indian History."

(2) Only one Moment can be written upon by each contributor.

(3) In judging the entries the main criterion will be the ability to dramatise the situation bringing out the best in it within limits of historical facts or credence.

(4) The Moment may not necessarily be of all-India character. It may belong to a province, town or even village, supported by historical evidence or widely current legends but must have a bearing on Indian history.

(5) The length of the article should be about 2,000 words.

(6) The article should be neatly typed on one side of the paper and contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(7) Entries should be marked "Great Moments in Indian History" and the last date for receiving them is June 29, 1958.

(8) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the panel of judges appointed by the Bharatiya Vidya Bhavan whose decision shall be final.

(9) Prize-winning articles will be published in the 'Bhavan's Journal.'

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J. H. DAVE

SUTLEJ

RIVER SUTLEJ is the ancient Vedic river Sutudri. It is one of the five rivers of Punjab. They were known as the Panchanada and this name has its modern equivalent in Punjab. The five Vedic rivers forming Panchanada were Sutudri, Vipas, Parushni, Asikni and Vitasta. The modern names of these five rivers are respectively Sutlej, Beas, Ravi, Chenab and Jhelum. These five rivers when united were known as the Panchanada and they combined with river Sindhu or Indus near Mithankot. The Saptasindhus are formed by the Indus, the aforesaid five rivers of Punjab and river Saraswati. In the *Rig Veda*, Sutlej is referred to as Sutudri in two places. In *Rig Veda*, 10-75-5, which is a hymn in praise of rivers, it is stated "O Ganga, Yamuna, Saraswati, Sutudri, Parushni, river Marudvridha along with Asikni and river Arjikiya along with Vitasta and Sushoma! Please accept our hymn and hear it." In *Rig Veda*, 3-33-1, it is stated "Rivers, Vipas (modern Beas) and Sutudri (modern Sutlej) issue forth from the plateau of mountains and are desirous of meeting the ocean. They are forcefully flowing like two mares running away from the stable and competing with each other. They are as white as two cows eager to lick the calf with their tongues; they are full of waters and with great speed they move forward to meet the ocean." Sayana derives the word Vipas as one digging up her own banks. (Kulavipatana or Vipasana or Vimochana). He derived Sutudri as one running fast.

River Sutlej is the most easterly river of Punjab. It has been identified as river Zaradros of Ptolemy and Arrian. In Vedic times this river was called as Sutudri but in the Epic period it was known as Satadru. The derivation of the word Satadru is given as "one flowing in a hundred channels."

The legend of Vasishtha and Viswamitra is stated in the Adiparva of the *Mahabharata* (Kumbakonam Edition, Chapters 191 to 193) and it incidentally explains the derivation of the river Satadru. Sage Viswamitra came to the hermitage of sage Vasishtha. The latter received him with hospitality. Viswamitra saw the wonderful cow of Vasishtha and demanded it from him. As Vasishtha did not part with the cow, the latter forcibly took her away. Vasishtha's cow Nandini became angry, created several warriors and defeated Viswamitra. Viswamitra thereupon practised great penance and ultimately

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became a Brahmarishi. While narrating this story of Viswamitra and Vasishtha, the Gandharva tells incidentally to Arjuna that there was a king by name Kalmashapada of the Ikshvaku race. Once he went to the forest for hunting. There he saw Sakti, the eldest son of Vashishtha. King Kalmashapada asked Sakti to move aside and give him passage; while Sakti insisted that the king should give passage to him. Kalmashapada became blind with anger and attacked Sakti like a demon. Sakti cursed the king by saying that as he was attacking a sage like a demon, the king would be demon-like and an eater of man. Viswamitra who came to know about this took advantage of this situation and ultimately saw that this Kalmashapada who was cursed to eat men ate away Sakti himself and all other sons of Vasishtha. When Vashishtha came to know that all his sons were devoured by the man-eater Kalmashapada, he became very sorry but he did not think of taking any revenge of Viswamitra. On the other hand he thought of putting an end to his own life in sorrow. For this purpose he jumped from the Merukuta, entered fire and dropped himself into the ocean after tying a heavy stone on his neck but on all the three occasions he was saved. Ultimately he tied himself with various *pasas* and threw himself into the waters of Vipas. This river, instead of drowning him, removed his *pasas* and brought him safely on the bank. It was on this account that this river became known as Vipas or the remover of the *pasas* of Vasishtha. Not satisfied with this, Sage Vasishtha came to river Haimavati which is the same as Sutlej. It has been described in the *Mahabharata* as full of fierce crocodiles. As soon as Vasishtha entered the waters of river Sutlej or Haimavati, this river ran away into 100 channels from Vasishtha and thus saved him. The *Mahabharata* says that it was on this account that the river was known as Satadru or running away in 100 channels.

In the classical literature this river is more commonly known as Satadru. The Greek equivalent of this river is Hupanis or Huphasis. When Alexander came to India, this river became the limit of his march.

River Sutlej has its source in the western part of the Manasarovar Lakes in Tibet at a height of about 15,200 feet, in 30°-20′ North and 80°-25″ East. The river then flows in a north-western direction on the southern slopes of the Kailasa mount at a height of about 10,000 feet. Moving further southwest it comes to the Kannawar valley through which it flows for about 80 miles. It

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pierces the Siwaliks at Rupar. It meets Chenab at Madwala and joins Indus near Mithankot. Its total length is about 900 miles. The Sirhind canal starts at Rupar and irrigates large areas of Ludhiana and Ferozepore districts. After it meets river Beas, the Upper Sutlej canals start and they irrigate Lahore and Montgomery districts. The lower Sutlej canals irrigate the Multan district. It has been noted that this river has changed its course several times. In the time of Arrian, Sutlej was flowing independently into the Rann of Cutch. In about 1000 A.D., it was a tributary of Hakra. It is stated that Sutlej is the lost river of the Indian desert which made Bikaner and Sind a smiling garden. In 1245 A.D., Sutlej moved northwards and this forced the people to migrate to the Indus valley. In 1796 A.D. Sutlej finally left Ghaggar and joined Beas. Hakra is identified with Ghaggar. This is interpreted by Pargiter to mean that formerly river Sutlej flowed along the dry bed which is now called Hakra or Ghaggar.

Yaska's *Nirukta* refers to Satadru in 9-26. *Bhagavata* refers to it in 5-9-18. Amarakosha says that Sutudri is the same as Satadru.

River Sutlej is considered so capricious in its movements that it has been observed that sometimes clusters of villages are one week on the right bank and the next week on the left bank. During the rains the river is broad, deep and very rapid.

The rise of the river is from the adjacent and twin holy lakes of Manasarovar and Ravanahrida or the Rakshasatal. It is stated that Ravana propitiated Lord Sankara while standing in this Ravanahrida. In the plateau of Tibet are situated these two lakes. Manasarovar is considered very holy and is one of the 51 Sakti pithas. It is stated that the right palm of the Goddess fell in this lake. About 20 miles from Manasarovar is the famous Kailasa Mount. Pilgrims visit Manasarovar and make a circumambulation of 32 miles around the Kailasa. Its shape is like Siva linga. This circumambulation is usually done in three days. The height of Kailasa is 19,000 feet above the sea-level.

The united stream of Sutlej and Beas from their junction at Endreesa up to their meeting the Chenab is called Ghaggar or Ghara. It is also called Nai.

Agriculture depends on irrigation in Punjab, Rajasthan and Delhi, as the rainfall there is meagre. The best part of the existing canals of Sutlej went over in partition to Pakistan. To meet the requirements of the above mentioned States the famous Bhakra-Nangal project

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has been undertaken. This is the largest and costliest multi-purpose project of India. River Sutlej which starts from Manasarovar has many narrow and steep gorges in the upper part of its flow. One such gorge is situated in Bhakra. Here the river comes out of the Siwalik range. One of the highest concrete dams in the world is being constructed here. Another dam nine miles downstream is constructed at Nangal. There will be a series of power stations and numerous irrigation canals. The Nangal Dam is already complete. The Bhakra dam when completed will be 680 feet high and it will be the second highest in the world. On completion the canal system will irrigate 36 lakhs of acres in Punjab and Rajasthan and will generate 4 lakhs of Kilowatts of power. It will supply electricity to more than seventy towns. Already many miles of irrigation canals have been completed and the power houses constructed so far have started supplying electricity to many parts of Punjab and Delhi.

Shams-i-Siraj 'Afif mentions two streams which were excavated under the orders of Firuz, one from Sutlej and the other from Jumna. Yahiya, an inhabitant of Sirhind, mentions that four canals were constructed during this regime, one of them being from Sutlej to Ghaggar. After the death of

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वैदिक राजा मानता था कि राष्ट्रोद्धार के प्रयत्न उसके शरीर के असंख्य लोम हैं; उसकी नम्रता ही उसकी त्वचा, मांस, अस्थि और मज्जा है। वह अचंचल रहकर प्रजा की रक्षा करता था शत्रुओं का नाश करता था और जैसा कि

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★

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[८ जून १९५८]

भारतीय विद्या भवन

चौपाटी रोड, बम्बई ७

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Guru Gobind Singh in 1708 A.D. the Sikhs under the leadership of Banda captured the country between Sutlej and Jumna. By the 18th century and the beginning of the 19th century the British became the paramount power in India and their dominions extended from Himalayas to Cape Comorin and from "Sutlej to Brahmaputra". By 1824 A.D. the largest part of the Indus valley was under Ranjit Singh's dominion. The decisive battle between the Sikhs and the British took place at Sobraon on the Sutlej in 1846 A.D. It has been observed that the uprising of 1857 A.D. was due to the introduction of the Enfield Rifle, the cartridges for which were greased with animal fat. Embers of discontent were already there but this ill-considered measure supplied the spark and the whole country "from the Sutlej to the Narmada" was ablaze.

Rupar is situated on the bank of Sutlej and is 60 miles north of Ambala. Recent excavations at Rupar have revealed continuous occupations from the time of Harappa to the present times. The materials collected show that the entire region in the neighbourhood had a similar sequence of occupations. The lowest settlement shows the Harappan ware. inscribed steatite seal, bronze implements, terracotta cakes etc. and goes back as far as 2000 to 1400 B.C. Above it is the settlement of painted grey ware of 1000 to 700 B.C. The third settlement shows N. B. P. ware, punch-marked coins, inscribed seal and iron and copper implements and is assigned to 600 to 200 B.C. The fourth settlement with terracottas of the Sunga period, gold coin of Chandragupta I and coins of Vasudeva etc. belongs to 200 B.C. to 600 A.D. The next occupation is of the 9th century A.D. The modern town is the sixth occupation.

There is thus concrete archaeological evidence to show that Sutlej along with other ancient rivers has seen layers of civilizations one after the other—the proof positive being the various layers of occupations at Rupar and other sites.

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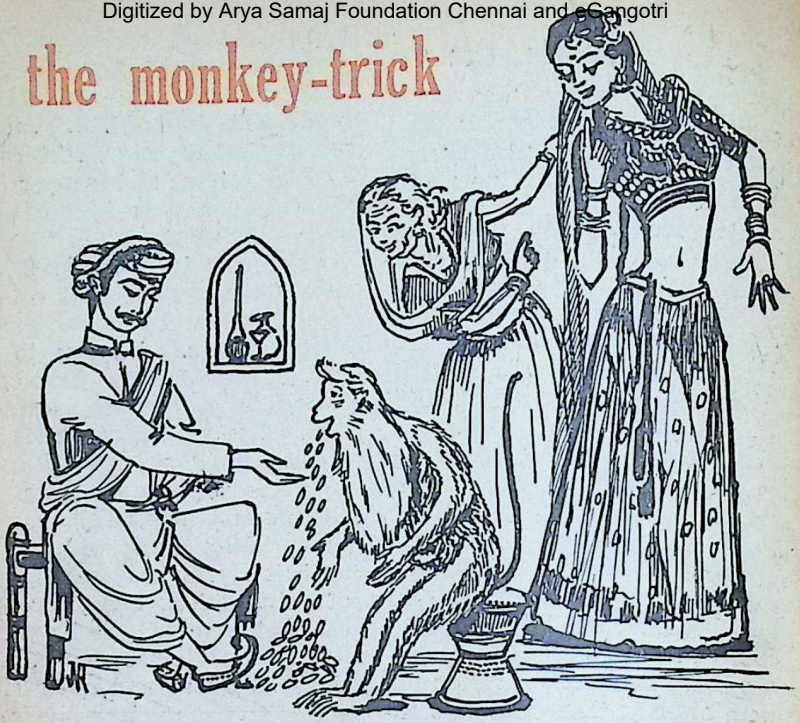
the monkey-trick



IN the city of Chitrakuta lived Ratnavarman, a merchant prince. He had a son by name Iswaravarman.

With a view to giving his son an ideal worldly education, Ratnavarman hit upon an original idea; he decided to engage a bawd. His idea was to convince his son, early enough, about the wiles of courtesans who would otherwise rob him of his entire fortune. Yamajihva was the name of the woman who was so engaged and her tuition fee was a thousand gold coins.

On reaching home, the bawd instructed her young daughter as to how she should behave with her new pupil. She particularly emphasised that while she should employ all her charms to entice young men, she should never lose her heart over them; her business in life was to fleece every man that came her way to his last pie and then drive him out into the street.

Well chaperoned, the young daughter behaved in such a way that in the course of a year Iswaravarman became an adept

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in his knowledge of the ways of women.

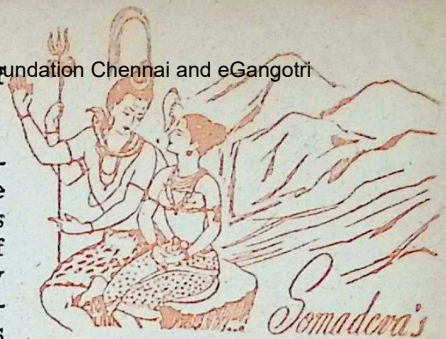
* * *

ONE DAY Iswaravarman informed his father of his desire to trade in foreign land. His father was delighted to hear of it and advancing five crores by way of capital, sent him to Swarnadwipa. Accompanied by his friends, Iswaravarman set out towards foreign lands.

On the way, he sojourned in a certain place called Kanchanapura. After bathing in the river, he entered a temple where he saw a dancing girl of the name Sundari, dancing elegantly. Her beauty was ravishing and spell-binding. Forgetting all that he had learnt at Chitrakuta in the house of the bawd, he despatched a messenger to the dancing girl asking for her company. The girl expressed herself as being highly honoured and invited him to her house.

Leaving his treasure to the care of his followers, Iswara went to her house alone. Sundari's mother, Makarakati, was all solicitude for him. She received him with open arms and when night came, Sundari led him to her bed-chamber. He would not part from her the next day and the day after and so on.

Within those days Iswaravarman had given twenty-five lakhs worth of gold and jewels. At first Sundari feigned reluctance to take advantage of his munificence.



Somadeva's

KATHA SARIT SAGARA

(SELECTIONS)

'What do I care for these riches so long as you are by my side?' she said.

But her mother intervened and said, 'Daughter, you must not say like this. Hereafter there is no difference between *his* wealth and *our* wealth. It is common to both of us. So there is no harm in accepting his gift.'

Sundari accepted the gift with great hesitation—she pretended so. Iswaravarman was charmed with this, her utter selflessness. He spent two months in Sundari's house and showered more money on her.

One day Iswara's friend Arhadatta came and entreated him to resume his journey. He argued with him: 'My friend, have you ever heard of a public woman being really in love with any one man? How can you believe mirage to be real water? Has all your tuition fallen on deaf ears?'

Iswaravarman replied: 'You are right, my friend. But Sundari does not belong to the

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common lot. If she loses sight of me even for a second, she will die. But if you insist that we must continue our journey at any cost, you had better break the news of my departure to her yourself! I cannot do that.'

Arhadatta agreed and communicated the news of Iswaravarman's impending departure to Sundari in the presence of all.

'No doubt, Sundari,' he pleaded, 'your affection for my friend is extraordinary; but, you see, his departure is all for your good. If he goes abroad and trades, he will amass great wealth, which he will bring again to you so that you can then live doubly happy.'

Sundari let fall a torrent of tears and looking at Iswaravarman sorrowfully replied: 'What am I to say? When you two gentlemen decide upon what is good for both of us, I have to submit to your decision. If separate we must, let me bear the separation bravely.'

Like a faded creeper, Sundari's body wilted and she feigned desolation remarkably well.

'Don't cry, my dear! Your lover will never forsake you. He will return to you with more wealth. So be of good cheer,' consoled her mother.

* * *

IN ORDER to enact the drama to perfection, the two women secretly arranged to cast a net cradle-wise midway in a dilapidated well situated on Iswaravarman's route of departure.

Sundari neither took food nor showed any inclination for music or dancing on the day of his departure. The impending separation of her lover appeared to be eating her heart away. That was how she appeared to foolish Iswaravarman. And the parting moment came.

She accompanied him some distance weeping. As they went past the dilapidated well, Iswaravarman affectionately entreated her to return home.

Reluctantly Sundari retraced her steps, accompanied by her mother. Scarcely had Iswaravarman gone a few yards ahead when he heard the thud of someone falling into the well and recognised Sundari's voice in it. Then he heard her mother and attendants crying 'Daughter! O, daughter!' alarmingly.

The merchant and his friend ran to the spot and by the time they had reached the well, Sundari's attendants had managed to haul her out of the well. Though in reality Sundari was practically unhurt due to the net previously cast, she pretended to be more dead than alive. First-aid was rushed and in a short while Sundari showed signs of regaining consciousness.

The plot worked unexpectedly well; for Iswaravarman was profoundly impressed by her attachment for him. He abandoned the idea of his journey com-

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pletely and started living with Sundari in a house of his own.

In vain did Arhadatta remonstrate with him on the folly of his step. 'Friend, don't be deceived by the actions of these women. Who knows that Sundari did not fling herself into the well with the set purpose of deceiving you? She will rob you of all your money and turn you out of the house. Ponder on what your father will think of you.'

These entreaties fell on deaf ears. Iswaravarman spent all his money on Sundari and true to expectation, when he had been squeezed dry, the woman turned him out of her house to his amazement.

Arhadatta and the rest of Iswaravarman's retinue returned to Chitrakuta and acquainted the old merchant with the situation. Ratnavarman was very much grieved to hear of the conduct of his son. He immediately went to the house of the bawd who had tutored his son and asked her: 'Is this the way you have taught my son?'

The old woman hearing from him of all that had happened promised to retrieve the money his son had spent on Sundari. She asked the merchant first to call back his son. He did so.

When Iswaravarman returned, Ratnavarman overcoming his anger talked to him affectionately. He directly conducted him to his former tutoress Yamajihva. The latter, upon perceiving him, uttered encouraging words. Soon Iswara told her the facts of Sundari's case.

'Evidently Sundari feigned suicide. She must have fallen after spreading a net in the well. She did so only to deceive you. I will help you get back your money to the pie.'

So saying she brought a monkey which was her pet. Its name was Ala. It was so trained that it could swallow thousands of gold coins at a time and give back by regurgitating any desired amount at any time till the whole sum was exhausted.

'Now,' she said to Iswaravarman, 'take this monkey with you to Sundari's house. Give it some coins previously to swallow. In her presence ask it to give back the money little by little. When she sees the ape regurgitating money she will think of the monkey as a veritable *Kamadhenu* and will spare no pains to get the monkey for herself. By artful means sell it to her for all her money and return home immediately. Let her clasp the monkey to her bosom.'

Ratnavarman gave his son a fresh capital of two crores and with that Iswaravarman departed to Kanchanapura taking his friends and the monkey also with him.

* * *

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AS SOON as Sundari saw Iswaravarman return with fresh money, she showered on him her caresses and received him in great state.

When Iswaravarman regained her confidence, he told her of the supernatural powers of his monkey Ala. She wanted to see it badly. Thereupon he called his friend Arhadatta before Sundari and asked him to bring Ala. The monkey had previously swallowed a thousand gold coins.

'Ala, dear, give us three hundred coins today for our expenses,' he demanded of the monkey which gave the desired amount to the utter amazement of Sundari and her mother. He asked the monkey for further sums which it continued to give faithfully. By means of this trick Iswaravarman met the daily expenses.

Seeing the wonderful powers of the monkey, Sundari and her mother were possessed of the desire of getting the monkey for themselves at any cost. So one day Sundari implored Iswaravarman coquettishly to give her the monkey.

Iswaravarman nodded gravely and said smiling: 'My love, ask me anything but this, I shall give; but not this, for this is the most cherished possession of my father.'

Sundari summoned all her arts to her aid and importuned him for the monkey, to which Iswaravarman replied: 'Even if you can give the whole city with all its riches it will not be equal in value to this monkey. So don't please ask me for it.'

But Sundari persisted. Arhadatta seemed moved by her persistent longing and put in a word on her behalf. Ultimately they bargained the monkey for the whole of Sundari's riches, the five crores he had given and her other possessions.

Iswaravarman gave the monkey sufficient money to last for two days. When the transaction was over, Iswaravarman went off to Swarnadwipa as quickly as possible along with his followers.

For two days the monkey gave Sundari two thousand gold pieces. But on the third day it refused to give anything, for it had already exhausted the amount which it had swallowed So Sundari and her mother became exasperated with it and started beating it. The enraged monkey bit and scratched their faces. Finally the beast was killed by their brutality.

Sundari, disfigured and deprived of her entire wealth, thought of suicide. But the people of the town forbade her from doing so and said: 'Even as you deceived the merchant by spreading your net, he has in turn spread a different net and deceived you!'

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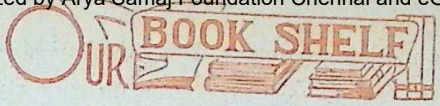

MY PORTRAIT GALLERY. By K. Iswar Dutt. Published by Triveni Publishers, Masulipatam. Price: Rs. 5/-.

HERE are interesting vignettes of Sardar Patel, Jinnah, Pandit Malaviya, Mrs. Naidu, C. R. Das, Motilal Nehru, Dr. Sachchidananda Sinha, Tilak, Sapru, Chintamani, Dr. C. R. Reddy, Rajen Babu, C.R., Dr. Radhakrishnan, Pattabhi Sitaramayya, Mirza Ismail, Sardar Panikkar and Jawaharlal Nehru. There are also enthusiastic sketches of the gallaxy of the great in Andhradesa, including journalists from Chintamani to Chelapathi Rau. The volume opens with the author's memorial tribute to Mahatmaji on February 11, 1948, from the Hyderabad Station of AIR. There is now growing up a generation to whom many of the veterans are very nearly only the rumour of the rose; and these sketches in Sri Iswar Dutt's well-known style will serve at least as a reminder that the young should learn more about the fathers that begot us. There are obvious pitfalls in reprinting occasional contributions to the Press. And this pleasant, readable book might easily have been better edited. There is much of overlapping and what in photography is called overprinting. At any rate, it should have been possible to avoid such anachronisms as appear at pages 91, 151 and 153.

—*S.P.T.*

SRI SAILA KSHETRAM (in Telugu). By Sri Bulusu Venkata Ramanayya. Publishers: Bala Saraswati Book Depot., Madras-1. Pp. 83. Price: Re. 1/-.

THIS book gives a picture of the famous South Indian holy centre, Sri Sailam. The publishers hope that this book, besides throwing light on this place of pilgrimage, may be helpful as a guide-book.

The author approaches the problem in a thorough manner. He gives us a clear, brief and interesting picture of the centre. He treats the subject from the mythological. historical and aesthetic points of view.

This sacred place drew not only the multitudes, but great savants like Sankaracharya, Basava and others. It was well-known during the rule of Satavahanas, Kakatiyas, Reddis, Vijayanagar emperors and so on. Kannadigas, Maharashtrians, Andhras and Tamils worshipped here. Shivaji caused the construction of the northern Gopura.

There are many inscriptions spreading over centuries. It is a rich area of monuments. Detailed references are found in the great literary works of Srinatha, Somanatha and others.

The author's exposition and treatment endow the work with literary taste and simplicity.

—*Prof. E. V. Emani.*

KALATI KSHETRA MAHIMA (in Tamil). By R. Krishnaswami Iyer, M.A., B.L. Copies available from Sri Ramakrishna Press, 23, Sambandamurthi Street, Madurai. Price: 75 nP.

THE dominant characteristic of our ancient literature is its studied neglect of the personal equation. The historian, therefore, has to fall back upon such external sources as he can lay his hands on in his reconstruction of particular periods. We all know, for instance, from the *Sankara Vijayam* and *Bhakti Sudha Tarangini* that Kalati on the banks of Poorna river is the birthplace of Bhagawan Adi Sankaracharya. But the exact location of his abode,

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the site where his mother was cremated are matters of detail, the exact fixing of which would require the labours of a deep scholar, conversant with every book on the subject, an extensive on-the-spot study and an insatiable interlocution which would resolve conflicting local claims. It was given to H. H. Sri Narasimha Bharati Swamigal of Sringeri Mutt to achieve this signal feat; to resurrect Kalati and to renovate the temples dedicated to the illustrious Acharya and his beloved mother there.

This pilgrimage of quest for the site, the building of the temples there, the Kumbhabhishekam performed to them and the educational institutions together with an Agraharam and choultry started by H. H. Narasimha Bharati Swami and H. H. Chandrasekhara Bharati Swami form the subject-matter of this delightful and suspense-laden book. A touching incident here is related of how, when the Swamiji was in search of the site of the Mother's cremation, she had appeared to him in a dream and directed him to the actual place. There can be no doubt that, but for the efforts of the Swamiji pursued with such religious zeal, we would not be able to worship the spot sanctified by the Acharya's feet today. A reproduction of the inscriptions in the renovated temple bearing on the locale in the body of the book enhances its utility.

Told in easy style and printed on good paper with relevant photographs, this book is sure to reach a very wide circle of readers.

—*Acharya T. A. V. Dikshitar.*

UPADESH. By Sri Sadguru Omkar. Published by the Bangalore Printing & Publishing Co. Ltd., 'Lake View,' Mysore Road, Bangalore. Pp. 178. Price: Rs. 3.75.

MANY of the instructions (*Upadeshas*) contained in the book under notice were orally delivered to the pupils by the teacher (Sadguru Omkar) over a period of years and preserved in the form of notes. A few of the *Upadeshas* were extracted from letters and the last five were specially written to include the topic of *sadhana* which is usually taught in person.

The author is an advocate of the theory that Brahmanism is universalism. He mildly scolds the reader who has time and energy to plan for the world but not for himself. He emphatically declares that the art of dying nobly is the natural culmination to the art of living finely. Regarding *sadhana*, the author sounds a warning against taking it as a magic weapon. It is not so—he says. It is a process of manufacturing something out of one's self—he firmly declares.

—*Dr. A. S. Gopani.*

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SUMMARY OF RECOMMENDATIONS

(Continued from last issue)

Sanskrit and Indian Culture

The Commission recommends that, in view of the importance of Sanskrit for the understanding of the culture and the national genius of India, the personnel recruited for the Indian Administrative and Foreign Services should be given opportunities, through special courses of lectures, to acquire adequate knowledge of Sanskrit Thought and Indian Culture. The Commission further recommends that especially the Indian students who go abroad should be given proper grounding in elements of Sanskrit Thought and Indian Culture so that they may adequately fulfil the role of true representatives of this country when they live among the foreign people who are now more anxious than ever to understand India (X. 30-36).

The Commission recommends that the Government should take early steps to appoint, in Indian Embassies abroad, Cultural Attaches possessing special competence in Sanskrit language, literature and culture, so that centres of Indic studies in the different foreign countries as well as the public in general interested in Indian culture might derive the necessary help from them. The Commission further recommends that Indian Embassies abroad should put up, now and then, exhibitions of Indian literature and other cultural material and maintain a fairly representative library of Indological literature. The Commission desires to point out that the appointment of such cultural officers would go a long way in creating among the considerable number of Indians, now living or domiciled in various foreign countries, the necessary awareness for the culture of their motherland (X. 30-36).

Honouring Eminent Scholars

The Commission recommends that, with a view to enhancing the prestige of Sanskrit and by way of recognition of scholars of real eminence, the Government should revive the award of the Title of *Mahamahopadhyaya* with an attendant life honorarium of Rs. 200/- p.m.; that the Central Government should, in co-operation with the State Governments, also provide for a scheme of life-pensions for the Pandits, who are in in-

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digent circumstances but who are respected for their learning and character in the different parts of the country; that some of the eminent Pandits, who take interest in current affairs and are distinguished writers, should be nominated to Legislative Bodies, at the Centre and in the States; and that the President of India and the Governors of various States should hold Annual *Sadas* for honouring eminent Pandits (X. 37-42).

Importance of the Vedas

The Commission recommends that, in view of the fundamental importance of the Vedas from the point of view of the later development of Sanskrit literature and Indian Thought and Philosophy, special attention should be paid to the preservation of the oral tradition of the different Vedas and their recensions as current in different parts of India, this oral tradition being useful even from the point of view of linguistic and literary research; that provision should be made available in temples and religious institutions for the recitation of the Vedas, and that, where such provision already exists, it should be continued; that the surplus of temple funds, which might be available, should be utilised for the maintenance of schools for the teaching of the *Kanthapatha* of the Vedas; that, in those parts of India where the oral tradition of the Veda has died out, authorities of educational and religious Institutions should take steps to revive it; that the Research Institutes working in the field of the Veda should, wherever possible, utilise the services of the Pandits who have preserved the oral tradition of the Vedas; that special attention should be paid to the tradition of the *Samaveda*, which is important from the point of view of Indian music also, as well as to the tradition of the *Atharvaveda*, which has become almost extinct (at present being current only in a few families of Nagar Brahmans in Gujarat); and that the Vedic Endowments, such as those in the Deccan and South India, which are facing difficulties in one way or another, should be helped by the Governments to rehabilitate themselves in the matter of realising their annual incomes and utilising them (X. 46-51, 53).

The Commission further recommends that, apart from helping the preservation of the oral tradition of the Vedas in the manner indicated above, the Government should take early steps to prepare complete tape-recordings of the Vedas, through the All-India Radio or through some other official or non-official agency, and thus build up a library of Vedic recordings (X. 52).

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Itihasa-Purana

In view of the great role as the popular educator of the Indian masses, which the Epics and the Puranas have efficiently played in the past, and in view of the present efforts of the Government in connection with the spread of education and moral ideals among the masses, the Commission recommends that steps should be taken to train the required personnel for the exposition of Itihasa-Purana, and that the Pathasalas should introduce Itihasa-Purana and their exposition among their regular courses.

The Commission recommends that gifted exponents of the *Ramayana,* the *Mahabharata,* the *Gita,* the Puranas, etc., should be employed in Community Projects and National Extension Service Schemes for the inculcation among the masses of the proper ideals of conduct and character, and that the Religious Endowment Boards and Temple Departments, functioning in some States, should also employ such exponents of the Epics and the Puranas for regular as well as occasional expositions (X. 54-55).

The Commission recommends that, wherever possible and necessary, courses in Paurohitya and Karmakanda should be introduced in the Pathasalas. The Commission, however, thinks that it would be desirable if the Vaidikas and the Purohitas were given a better academic grounding in Sanskrit, Veda and allied disciplines (X. 56).

The Commission recommends that, in the different scientific and technical subjects in the University courses, students should be given an adequate knowledge of the ancient Indian contribution to those sciences as embodied in old Sanskrit texts, and that research should be carried on in the field of the Indian contribution to sciences, so that ancient Indian scientific knowledge might be properly appraised (X. 57).

Ayurveda

The Commission recommends that, in respect of Ayurveda, while the necessary quantum of modern knowledge and equipment needs to be introduced in its study, such large-scale integration with modern medicine, as would destroy the essential character of the Ayurvedic studies, should be discountenanced; that Ayurvedic Title courses should be converted into Degree courses; that the Universities should set up departments of research in Ayurveda; that textbooks for the Ayurvedic students should be prepared in Sanskrit, so that they might be used all over India; and that knowledge of Sanskrit should be considered a prerequisite for

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all students going in for Ayurveda (X. 58-60).

The Commission thinks that the attitude of the Centre and the States towards Ayurveda needs to be revised, that greater utilisation of the service of Ayurveda should be encouraged among the people, and that steps should be taken to train larger Ayurvedic personnel. The Commission further thinks that it would be desirable to set up an All-India Council of Indigenous Medical Systems including Indigenous Veterinary Science (X. 61).

Research in Mathematics, Astronomy, etc.

In connection with Indian Astronomy, Mathematics, etc., the Commission thinks that there is much scope for research in these branches; it, accordingly, recommends that students of Mathematics and Astronomy in the Universities should be given an adequate idea of the work on Jyotisa, etc., embodied in Sanskrit, so that these students might feel inclined to take to research in the field of Sanskrit contribution to these subjects (X. 62).

Silpa-Sastra

The Commission recommends that, in Schools of Art and Architecture and in modern courses in these subjects organised in the Universities, Sanskrit texts on Silpa-Sastra should also be taught and that adequate steps should be taken to revitalise the practice and tradition of the ancient Indian Silpa-Sastra (X. 63,64).

The Commission favours a 'simple' form of Sanskrit, but not a 'simplified' or 'basic' Sanskrit, which takes liberties with the grammar of the language. It, therefore, suggests that graded forms of simple Sanskrit should be employed in the initial stages of the teaching of Sanskrit to children and adults (X. 65-67).

The Commission recommends that the authorities and the public should support Sanskrit Journals, which form an effective medium for developing Sanskrit as a vehicle of modern thought and current affairs (X. 70-72).

Popularisation of Sanskrit

The Commission recommends that the following measures should be adopted for the popularisation of Sanskrit: (1) Organisation of private classes; (2) Study groups; (3) Private examinations; (4) Popular Sanskrit booklets and selections with translations; (5) Establishment of Sanskrit associations, clubs, Sabhas, etc.; (6) Celebration of Days in commemoration of important Sanskrit writers and works; (7) Popular publications; (8) Simplification of methods of teaching Sanskrit; (9) Sanskrit Literary Conferences;

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(10) Promotion of Original writings in Sanskrit; (11) Sanskrit debates; (12) Competitions in short stories, plays, etc., in Sanskrit; (13) Musical recitals of Sanskrit classics; (14) Putting on boards of Sanskrit dramas; and such other measures as have been set forth in Section 14 of Chapter X.

Dance and Drama

The Commission recommends that, in order that the aesthetic and auditory qualities of Sanskrit might be fully exploited for the growth of popular interest in Sanskrit, the Government should give special encouragement to Sanskrit drama, opera and dance, musical recitals etc., by such means as sponsoring an annual Kalidasa Drama Festival.

The Commission recommends that, as far as feasible, the authorities should extend their help and patronage to the more important and active private academies and bodies, which are working for the popularisation of Sanskrit in their respective regions.

The Commission recommends that the All-India Radio and the Film Division of the Ministry of Information and Broadcasting should take all possible steps in the matter of the popularisation of Sanskrit (as indicated in X. 78-80).

The Commission recommends that the Indian Press should afford all possible facilities for popularising Sanskrit through their columns in the manner indicated in X. 84.

Sanskrit Classics

The Commission recommends that the Union Government and the Sahitya Akademi and the State Governments and the Regional Branches of the Akademi should actively help the publication, in cheap and uniform series, of Sanskrit Classics with translations in Modern Indian Languages and English, as also of works relating to Indian Thought and Culture.

The Commission further recommends that Sanskrit texts, which are no longer available, should be brought out in new editions by the Sahitya Akademi and other bodies; that works like a Dictionary of Sanskrit Words current in Regional Languages, handy editions of Poems and Plays of great Sanskrit authors, a Men of Letters Series of Sanskrit and Prakrit Writers, Studies of Indian Philosophers and Philosophical Schools, and attractive story books in Sanskrit, should be taken up for publication and that the National Book Trust of India and the Sahitya Akademi should sponsor the efforts in this direction; and that new and undeveloped types of literary expression should be encouraged in Sanskrit and that prizes should be offered for the same.

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by the Sahitya Akademi and the State Governments (X. 85-91).

Administration and Organisation of Trusts and Endowments (XI. 2-16)

The Commission desires to bring to the notice of the Government that there are in the country a large number of Endowments specifically earmarked for Sanskrit (including the Vedas), as also considerable surplus funds available with Religious Trusts, temples and other similar foundations, which, if properly tackled, can be legitimately used towards the implementation of the proposals made in this Report for the reorganisation, promotion and improvement of Sanskrit studies.

As many of such Endowments are either moribund or frozen or mismanaged or diverted for purposes not consistent with their original object and as the surpluses of Religious Trusts referred to above are either unutilised or diverted for secular purposes, this Commission urges upon the Government to take steps to institute, through the Central Sanskrit Board or some other competent agency, a full inquiry into such Endowments, set right their administration, make them operative, help them to realise the proceeds, and redirect the diverted funds of temples, etc., towards the proper cultivation of the Veda, Itihasa-Purana, Agama, Dharma and other branches of Sanskrit study related to the original objective of the Endowments.

The Commission recommends that the Central Government should pass a suitable legislation prohibiting the diversion of funds earmarked for Sanskrit studies to other charitable purposes, even with the concurrence of the Trustees and after the orders of the Courts. This legislation should further prohibit the diversion of the surplus funds of religious institutions like Maths and Temples to secular charitable purposes and should insist upon the utilisation of these for promoting Sanskrit studies, which are broadly speaking regarded as religious objects.

[To be continued]

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- Anaemia and general weakness after long illness or operation.
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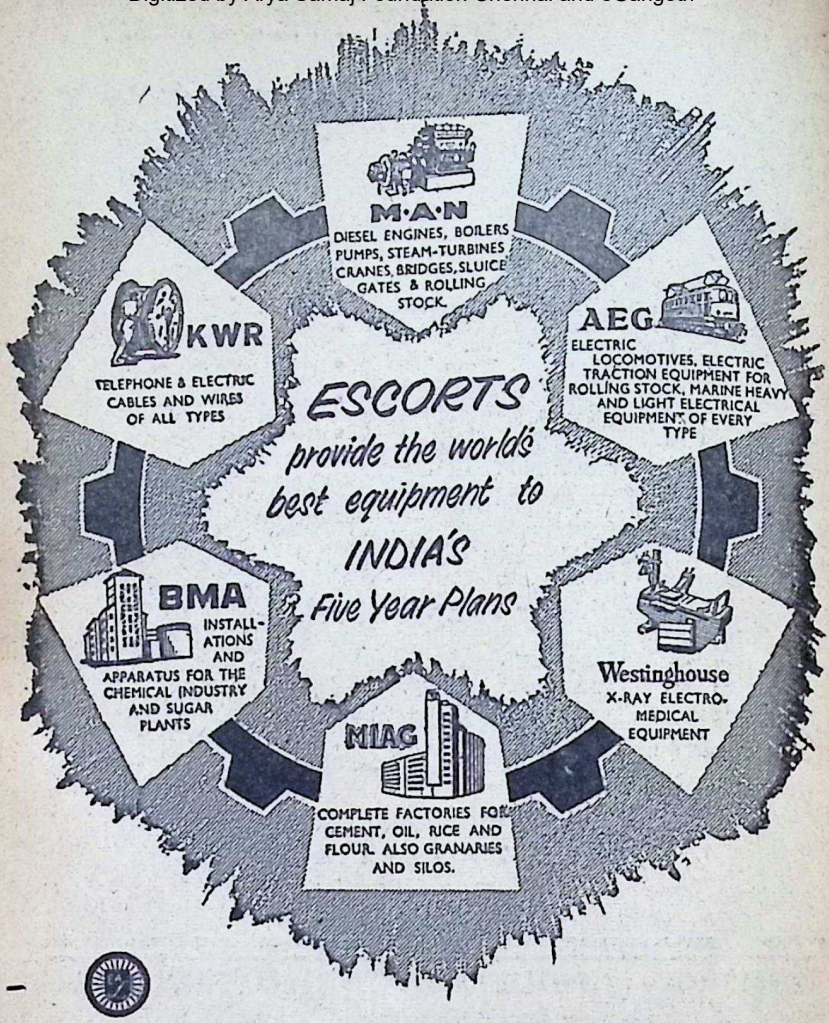

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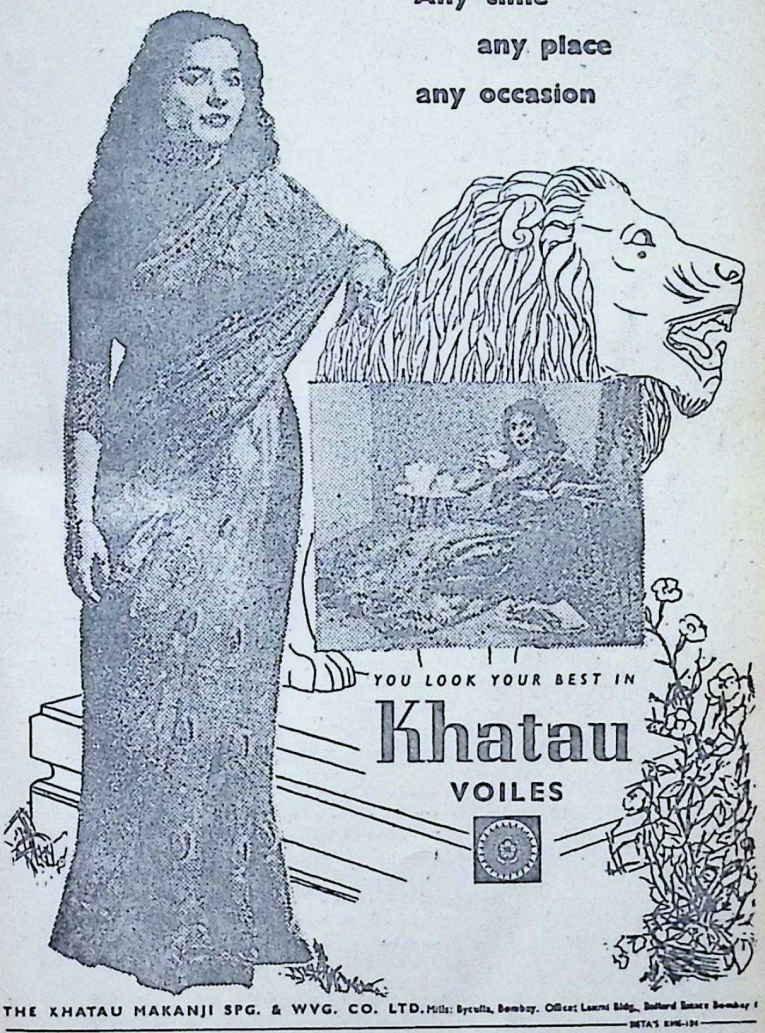

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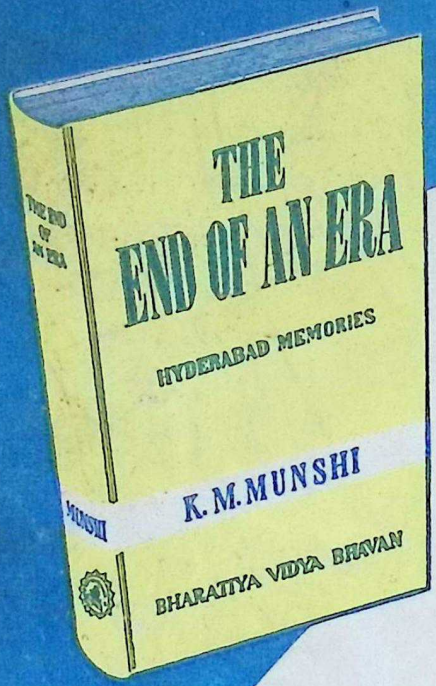

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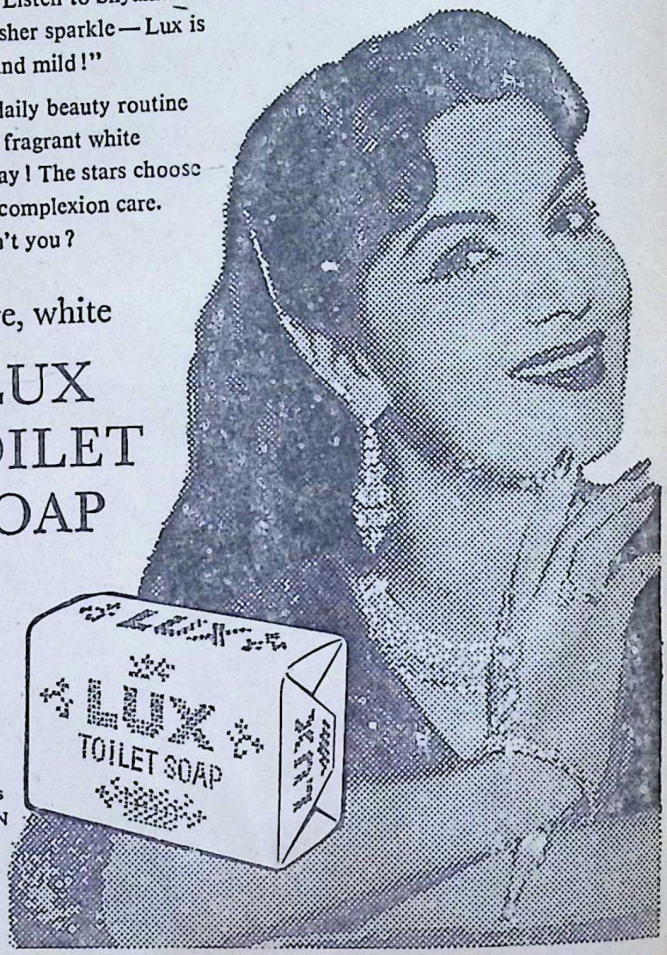

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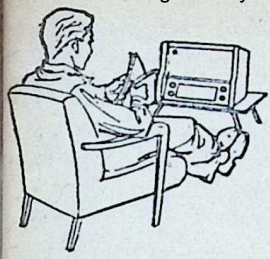

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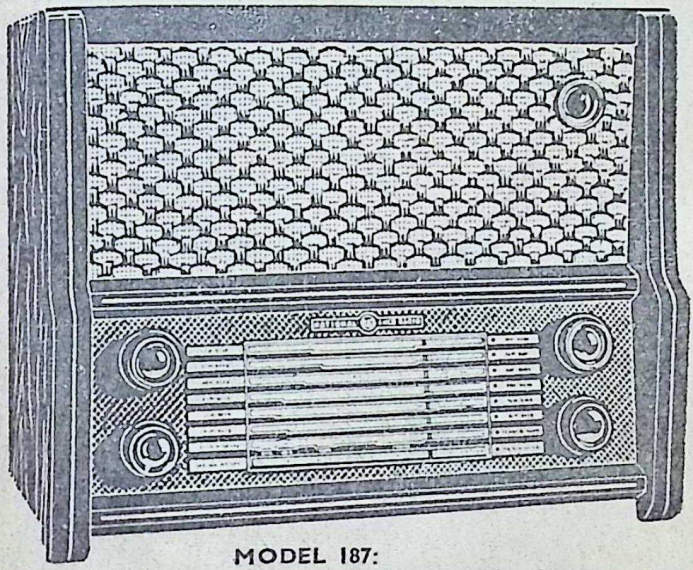

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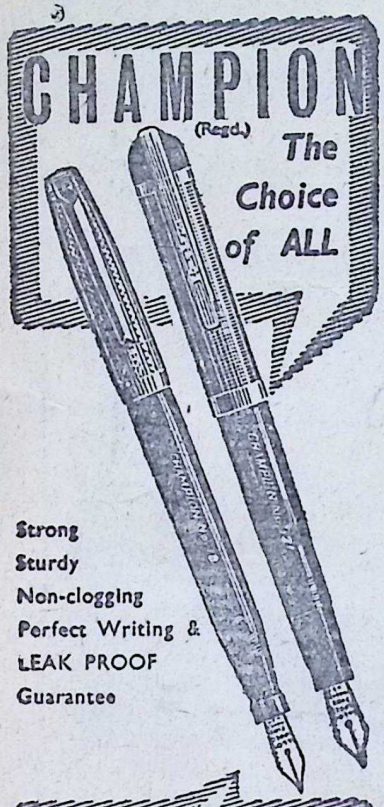

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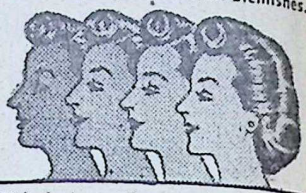

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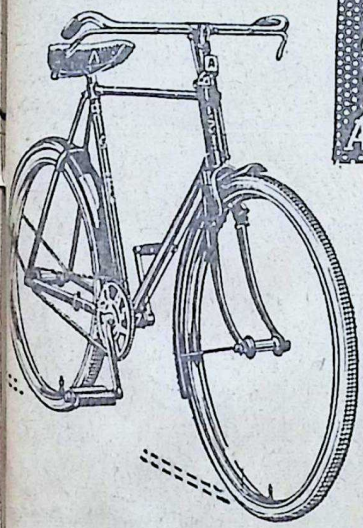

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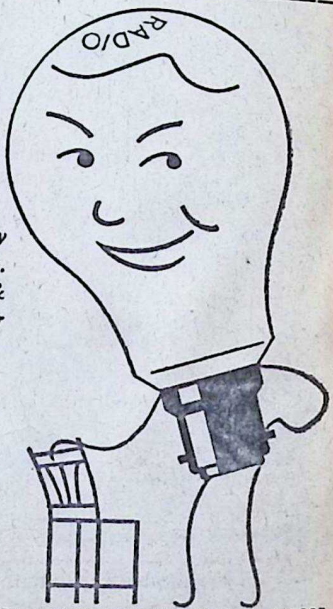

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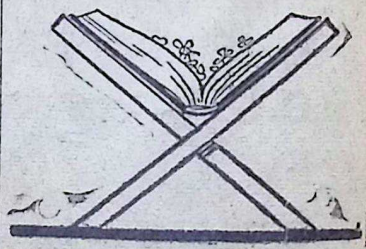

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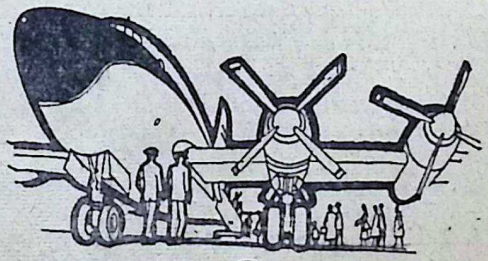

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आ नो भद्रः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

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PEACE

द्यौः शान्तिर् अन्तरिक्ष ँ शान्तिः।
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वनस्पतयः शान्तिर् विश्वेदेवाः शान्तिर् ब्रह्म शान्तिः
सर्व ँ शान्तिः शान्तिर् एव शान्तिः।
सा मा शान्तिर् एधि ॥ य.

Peace of sky, peace of mid-region, peace of earth, peace of waters, peace of plants.

Peace of trees, peace of All-Gods, peace of Brahman, peace of the universe, peace of peace:

May that peace come to me!

—Yajurveda, 36.17.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 156

★ *THE GREAT BUDDHA OF NARA*

★ *THE 'GREEN MOVEMENT'*

NEW YORK,
JUNE 29, 1958.

MY YOUNG FRIEND,

OSAKA, the largest entrepot of Japan together with Kobe twenty-two miles away, forms one continuous industrial area. Most of the Indians—of them the largest number being Gujaratis and Sindhis—carry on business in Osaka and have their residence in Kobe. They are about 250, though before World War II their number was over a thousand.

We stayed at the house of the Kotaks at Kobe. As is usual in Japanese houses, we took off our shoes as we entered and encased our feet in light slippers.

The next day, 27th, we drove to Nara, the capital of Japan from before the 7th century. Later in the eighth century, the emperors shifted to Kyoto which also was abandoned after a few centuries in the 19th century for Tokyo. Both the towns are famous for their incomparable monuments.

It is only in Nara and Kyoto that we could glimpse the soul of Japan. In one or the other of these cities was concentrated for centuries the power and the splendour, the art and the faith of Japan in one continuous stream of time. Round each one of them, in its heyday, as round a crystal, aggregated the political, social and artistic traditions. From each one of them again flowed the shaping influences, making the culture and history of the land one mighty torrent, undisturbed by foreign invasion or occupation till the Americans came in the forties of this century.

We can scarcely understand the marvellous vitality of the organic life of Japan till we take

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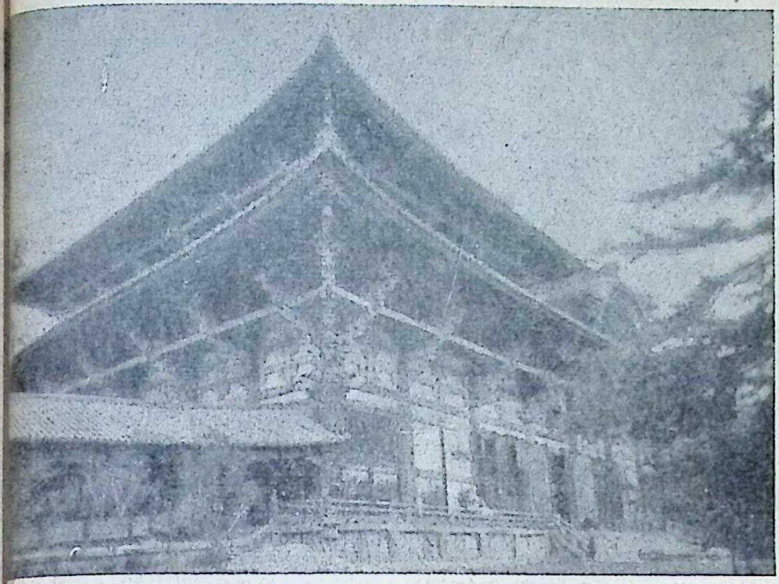

The Daibutsuden or 'Great Buddha hall.'

ypothetical case. Imagine a moment the successors of ndragupta, the great Gupta peror, ruling India till 1958. gine each age of our history ing on to the next the tre of power and the torch ulture without any alien in- uption. Imagine regional lties, in the course of cen- es, merging into a common ciousness, the people dis- ring in each succeeding ramaditya the source and bol of their greatness. Ima- e for a moment the palaces Chandragupta and his out- ding successors and the nificent temples of Thane- ar, Mathura and Somanath, the deer park of Sarnath and the University of Nalanda pre- served or reconstructed in such detail from time to time by a grateful posterity as the living monuments of a past that lives for ever as the inspiration of the present. Imagine for a moment again that there had been no Mahmud of Ghazni, no Babur, no Akbar, and no Ahmed Shah Abdealli to shatter the fabric reared by our own people. Imagine that some time in the nineteenth century the people led by the statesmen of India woke up to the dangers of isola- tion and caught up with the West in technological skill by a rare feat of creative will. If you

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can imagine all these, then only will you be able to understand the spirit, the strength and the achievement of the Japanese people, who, I am sure, are going to play a great part in the world of the future.

It was raining when we reached Nara. We stayed at its up-to-date hotel, and rain or no rain, rushed to have a *darshan* of Dai Butsu, the Great Buddha, in Todaiji's temple. All temples here, by the way, end in 'ji', possibly a verbal import from India. The temple was begun in A.D. 745 by the 45th Emperor Shomu and completed in 752.

The temple is a huge pagoda with pointed eaves and two gold painted wings, it is said, to ward off evil. We crossed the open chowk, in which stood a huge octagonal stone lantern. Such lanterns, though of much smaller size, are the common features of the temples.

We then entered the shrine and stood in the presence of the seated image of Buddha Vairochana in *abhaya mudra*. 53.5 ft. in height, it had to be cast 8 times between A.D. 743 and 749 and in the making of it had gone 452 tons of bronze, 165 lbs of mercury, 288 lbs of gold and 7 tons of vegetable wax besides other materials.

In its sheer magnitude, the image is awe-inspiring. How far has this India's noble son travelled, I could not help thinking, for how many thousand miles and for how many centuries, bringing solace to how many myriads of people? At one time one man's human touch had made most of Asia of one kin; a miracle at which imagination staggers. And in the making of Him had gone all the vision of the Upanishads, the discipline of the Yoga and his own dynamic compassion for the miseries of man. And yet man has remained incorrigible. Not all his memory has led to a loving world. He has only remained a symbol of the Impossible, which attracts and yet is unattainable.

The image is flanked by the gigantic figures, one of Chintamani Avalokiteshwar—I am giving the Indian names, the Japanese are difficult to remember—and the other of Rashagarbha. In the rear are two other gigantic figures, with their feet planted on demons. There is also a pillar with a square hole; those who can go through it would go to heaven. I did not venture on the experiment. I did not want to have a foreknowledge of my fate! Sufficient unto the day is the evil thereof.

Then we saw the Shesein treasury, a log cabin in which are preserved the jewels, objects of glass, musical instruments, wearing apparel and masks of Emperor Shomu of the 8th century. We could not see

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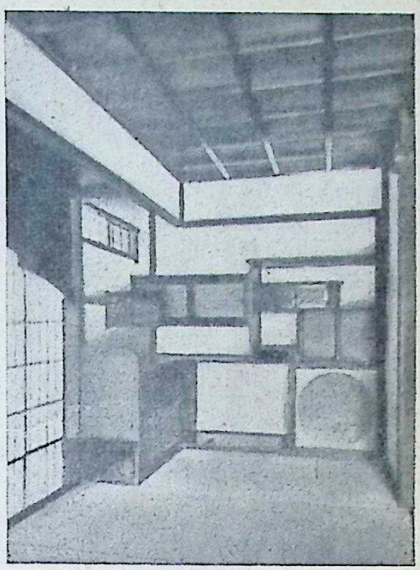
se precious relics. The story s that they are all intact, er 1300 hundred years, as the rds which form the log cabin omatically close up in rains l shrink in summer as to intain the required tempera- e!

hen we went to Koju Kuji's ple built in A.D. 669. The r guardians enshrined there called 'Maharajas'. We also a few tame deer in the park, ers having taken shelter in rains.

he ceaseless rain took away atever zest we had to see the t of the monuments,

Next day we again drove from be to Kyoto. First we saw tsura palace, built by a great hitect, Kobori, for a prince. hen he was entrusted with the rk, he made, it is said, three pulations: one, there should no limit placed on expen- ure; two, there should be no rry; lastly, the Prince should look at the construction till vas completed so that he could ke no suggestions. Wise hitect, and he produced a l work of art which, like the j Mahal, would be taken for oy were it not intended for man purposes.

Little stone paths over mur- ring brooks. Tiny ponds nned by beautiful little brid- , in which are reflected the lders, the waving branches l the swinging roses. Shady



Tea-room, Katsura Palace

bowers overshadowed by vene- rable trees. Thus all that is beautiful in nature is brought together by superb art in exqui- site harmony to produce a little paradise of form, colour and scent.

At little distances are cons- tructed dainty pavilions. The main palace has a moon room to watch the moon as it would rise behind the trees and throw its silvery reflection in the pond below. There is a classical tea-room where the tea cere- mony, so loved by the Japanese, was held. There was the impe- rial room set apart for receiving the emperor and empress, made of wood of rare beauty. The

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panels in the room were painted by well-known artists and even after centuries carry the impression of rare creative art.

We also saw the old imperial palace, its ceremonial rooms with paintings of Chinese sages, its lovely, large-scale gardens—which though not as artistic as in the Katsura palace was certainly more impressive by its close imitation of nature and its umbrella opulus. The emperors did know how to live in beauty, and to foster the art which could create so much of it. The Indian community was very hospitable and we were very happy to meet them.

●●●

Back again in Tokyo, we met several people, saw several institutions and talked and were talked to to our hearts' content. There is the National Diet Library housed in an old French Renaissance Palace. Its first object is to provide reference service to the members of the Japanese Diet. Any member of it could get requisite information on any subject he likes. Then it serves the Executive and Judicial branches of Government and controls the branch libraries connected with them; serves the public in separate reading rooms, collects and edits a national bibliography and catalogue of Government publications, etc., finally acts as a national exchange centre for domestic and foreign libraries. It commands roughly 45 lakhs volumes.

Japan consumes a tremendous amount of timber and I was curious to know what it does in the matter of tree-planting. The Library was good enough to give me an opportunity to discuss this matter with the leader of the 'Green Movement'—a counterpart of our *Vana Mahotsava* movement but more efficiently conducted. Timber has always been in great demand in Japan for houses and industrial purposes. The total consumption of timber has been doubled since the War; in 1970 they expect it to be double of what it is now. And they are planning for it: 3,00,000 acres being planted with trees every year!

The 'Green Movement' has its headquarters in Tokyo; every State prefecture, as it is called, has a branch. It disseminates love of trees through radio, books and other means of mass communication; by holding a week's celebration of tree planting led by the Emperor and the Empress.

It was only in India that once, at a conference, I heard an Inspector General of Forests, taking pride that the *Vana Mahotsava* had now outgrown the propaganda stage and has emerged into a scientific stage! As if the departmental activity can ever be a substitute for a

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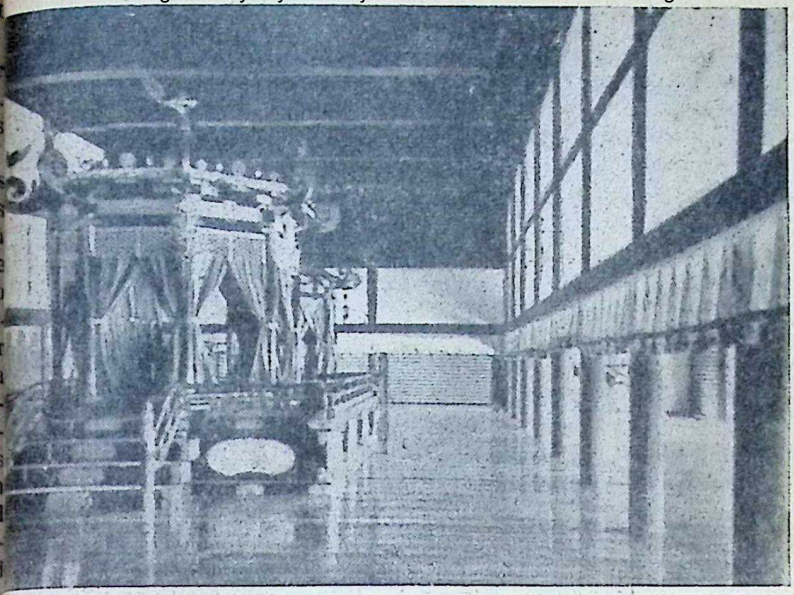

Throne Chamber, Imperial Palace, Kyoto.

ss movement for inculcating e of trees!

The Green Movement in Japan inly depends upon school ldren. Every school is ins- cted to plant trees; students taken by their teachers to available places and with the of forest officers taught to nt trees. These trees are ked after by the school con- ned and the income from m belongs to the school.

Once a year, in the Green vement celebrations, green thers are sold to the public symbolise love of trees. One r it sold 13,000,000 at 10 yens h, and the proceeds were dis- tributed between the schools planting trees and the cities for planting avenues. There are planting competitions conducted by the Movement as the Min- istry of Agriculture is doing in India.

However in Japan, the Move- ment, though supported by the Government, is run by associat- ing the public with it. Some such thing I had in mind when in 1950 I founded the *Vana Premi Sangh.* But what has happened to the Sangh since 1950 nobody knows. Possibly it lapsed into oblivion with the exit of the Minister from office!

The Japanese people are festi-

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vity minded as they are of solemn ceremonies in daily life. The tea ceremony is a typical instance. A room in the house is set apart for it. Everything is prescribed from time immemorial, how to enter, how to accost the guests, how to take tea and *sake*, how and what to talk, when to remain silent. No more than five guests have to be invited, and dignity, peace and tranquillity have to be preserved by sipping tea in silence; if it is broken, it is to carry on conversation on inspiring topics in quiet, meditative accents. And they love to go through it.

I read somewhere that there is at least one festival per day in some part of the country. There is the new year's festival and a festival dedicated to the ancestors. On 3rd March there is a festival of dolls and girls; in April, one of flowers, in May there is a festival of boys and we saw fish-shaped banners flying in many homes in preparation for that festival. On 3rd November there is the Culture Day, dedicated to freedom, peace and culture. These celebrations are not like ours, tame and insipid, with a political speech thrown in to ruin holiday spirit. They overflow with smile, mirth and colour and brilliant coloured kimonos under more brilliant coloured parasols flutter like butterflies everywhere.

We have, alas, lost the spirit of enjoying festivals. Sometimes I feel unhappy as the younger generation instead of making a festive day full of joy at home depart to the club to play bridge, or go to those joyless cinemas where it sits silently gaping at 'stars' whose personal life is far from edifying and performance rarely above depressing mediocrity, and who more often than not shed tears for two hours and call it art. Not all my prodding has induced the Bhavan to celebrate its Foundation Week with feast and song and dance in joyful abandon.

Gujarat is the worst criminal in this respect. It has lost the festive spirit which it had sixty years ago. It does not celebrate the Holi as North Indians do. Janmashtami is now too religious for our secular souls. Divali, the ageless festival of light, is now a quiet show. We have not yet adopted Ganapati Utsava from Maharashtra.

Yes, some of us would like to go on a fast on a festive day!

Yours sincerely,

K. M. Munshi

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NATANA DHARMA

H. H. Jagadguru Sri Sankaracharya of Kanchi

WE have the rare privilege of being born as human beings, and we desire to live happily in this world. Pain and sorrow, trial and tribulation, these provide the incentive to think about the course of our lives, about the causes of our griefs and the way to overcome them. Our present troubles are the effect of some cause near or remote. This ultimate cause of our suffering must be spotted out and destroyed. All other remedies will be only temporary and pallia-

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tive; the suffering is bound to recur, if not in the same form, in some other form.

Great religious leaders directed their attention to the discovery of the root-cause of suffering, and each of them offered a solution which he felt was the best. The Buddha was oppressed by the suffering he found all around him. He wanted to find a solution and help mankind to overcome sufferings. He realised that he could help others only if he found enlightenment himself. He went in quest of this enlightenment. He sought various teachers, but none of the methods suggested by them appealed to him. Finally he sat in meditation under the Bodhi tree and enlightenment dawned on him. He formulated his theory of illusion or *Soonya-vaada*. He felt that the only way to remain unaffected by any trouble was to realise that everything in the world was an illusion and, in that realisation, to remain unaffected by pain as well as pleasure.

Christianity does not correlate sin and suffering as cause and effect. According to it, all men are sinners, and can expiate their sins by believing in Christ. According to Christianity, the present life is the only life vouchsafed to us and salvation is a case of now or never. There is no future or past life.

It is the same with Islam too. Belief in Christ or Prophet Mohammed, as the case might be, is the only way to go to heaven. The unbelievers will go to hell. As these two religions do not believe in another birth after the present one, the entire emphasis is on going to heaven after death.

Hinduism, on the other hand, postulates a series of births and says that the sorrows and sufferings of each life, like its joys, are the result of our *karmas* (deeds) in our past lives. Consequently the Hindus do not speak of eternal damnation as the Christians or Muslims do. The Buddha too believed in *karma* and cycle of births, because he was the product of Indian tradition.

The logical consequence of the assertion that only those who believe in Christ or in Prophet Mohammed will go to heaven is that those who were born in the world before their advent did not attain salvation. That is not acceptable.

These two religions do not give a rational explanation for present sufferings or provide a remedy for them. The Hindu theory of *karma* and cycle of births alone offer a satisfactory explanation.

Each person has "earned" the sorrows of his present life as he had "earned" its joys by his *karmas* in a previous life and could "earn" happiness in his present

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nd future lives by the performance of goods deeds.

The special feature of the Hindu religion is that there is o sanction in the Sastras for roselytisation. But other religions believed in conversion. ome people were genuinely orried over this gradual deletion of the Hindu fold by onversion to other religions and sked whether we should not lso do propaganda for our religion and adopt the method of ongregational worship prevailng in other religions. This led o the founding of the Brahmo amaj, Arya Samaj and the Hindu Mahasabha. But their old on the people has weakend after the passing away of he founders.

If there is no suffering in this orld, there will obviously be o scope for religious propaanda or for conversion. A pasenger getting down from a rain is besieged by drivers of variety of conveyances, each laiming merit for his conveynce and trying to get the "fare" or himself. The object of all s to take the traveller to his estination.

Similarly missionaries of each eligion try to get at the sufferng man and tell him that by mbracing that religion he will o to heaven.

Christianity has spread in the orld through the enthusiasm f the evangelist missionary ho sincerely felt that his was the last and truest word in religion. To save the heathen soul, he used the unlimited monetary resources behind him, feeling that there was nothing wrong in offering inducements like jobs, medical relief and education in order to get converts, whose souls would thereby be saved.

According to historians Islam forged ahead with the help of the sword. The Muslim religious leaders obviously felt honestly that even threat might be employed to rescue the unbeliever.

Buddhism preaches *ahimsa* and universal love. The love that overflowed the hearts of the Buddha and his sincere disciples attracted people to that religion. The spring of life of Buddhism is this outflow of love. The life-spring of Hinduism is the generation of love in others by the precept and practice of highly developed individual souls.

The scrupulous adherence to *karma-anushtana* (observance of religious discipline) and the moral excellence *(aatma-guna)* of great men account for the survival of Hindu religion in such a large measure in spite of vicissitudes. The spiritual eminence of these few men, and their all-embracing love sustained the faith of the multitude who felt drawn towards them, like bees to flowers and bats to fruits.

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Buddhism laid the emphasis on the exhibition of love to all; in Hinduism the cardinal thing is to develop that love in oneself as the fragrance of the soul.

The great men of the Hindu religion did not profess to uplift or save others by their teachings; they made themselves pure and their precept and practice made for the spiritual education of those who came into contact with them. One, who is not himself pure, cannot teach others to be so.

There is evidence to show that the Vedic religion is the most ancient one and was current in most parts of the world. Now it has shrunk within the confines of this country, as new religions gained their hold in other lands. Why and how did these new religions appear and how did they grow?

The reason is to be sought in our faltering allegiance to our religion and our fitful observance of its practices.

The "weakness" of our religion, about which people are worried, is not due to our not doing propaganda for it, but to our lack of faith in and conformity to its tenets. In fact, propaganda is not allowed, for it is enjoined that one should not be told *unasked* and one, who has no devotion, should not be told the truth *(Naaprishtah kasyachit brooyaat, naabhaktaaya kadaachana).*

The strength of a religion does not lie in the numbers of those who profess it, but in the nature of those who practise it. The best 'propagandist' for the Hindu religion is the Hindu who lives up to its tenets. It is on account of such great men that our religion survives even today.

Another significant feature of our religion is that it has no name, because at one time no other religion existed. As it taught the practice of eternal *dharma,* it was referred to only as Sanatana Dharma. When other religions came into existence they were called by the names of their founders to distinguish them from the prevailing Vedic religion.

To preserve our religion it is wrong to resort to the methods employed by the competing religions. On the other hand, we should fall back on the lifespring of our own religion, *i.e.,* on *dharmaanushtana* as taught in it.

There is no need even to combine in congregational patterns. Ours is purely a religion of the individual. When an individual perfects himself, his example will be emulated by others.

The real prayer is not for getting relief from suffering, but for keeping out evil thoughts from the mind and for making good thoughts always dwell there.

When misfortunes overtook the Pandavas one after another,

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Kunti prayed that they might be vouchsafed strength to remember God constantly.

According to Hinduism, the only way to get rid of sin is to perform the prescribed *karmas* by which the accrued sins would be expiated and fresh sins would warded off. The discipline of *karmaanushtana* will make for health and for purity of body and mind.

The way of religion is not to grieve over suffering, but to pray that evil thought might not get a foothold in the mind in moments of distress. Then the power of endurance will develop and suffering will lose its sting.

Such a perspective is the outcome of *jnana* and *jnana* has to be acquired by each individual by his own efforts. That is why our religion is individualistic and not congregational in nature.

Even when untouchability is observed, there is no hatred behind it like the racial hatred in Africa. Universal love always prevails and that is the reason why in spite of strong temptations, a large section of this Hindu community refuses to change their faith.

This should make us bestir ourselves and see that this climate of love is felt by all. This can be done by our getting over our spiritual bankruptcy and producing living examples of austerity and devotion (*karmaanushtana* and *bhakti*).

The vitality and endurance of our religion depend on our individual purity. If it declines due to lack of propaganda or conversion there is no need for regret because ultimately everything is bound to disappear. But nothing will hasten the decay of Hinduism so much as the moral weakness and spiritual bankruptcy of each one of us.

A religion that depends for its propagation on the power of wealth or force must decline when another religion which has the backing of greater wealth or mightier force comes into existence. But a religion like ours, whose strength is derived from individual purity, has no such fears.

We require enthusiasm not to save others, but to save (purify) ourselves. If we purify ourselves through prayer, meditation and other forms of discipline enjoined by our religion, Love that is God will dwell in our hearts and direct our deeds. That will give us the enlightenment to realise the oneness of the seer and the seen.

Living examples of such realised souls will help our religion to withstand all vicissitudes and promote universal welfare.

[Summarised from a recent speech.]

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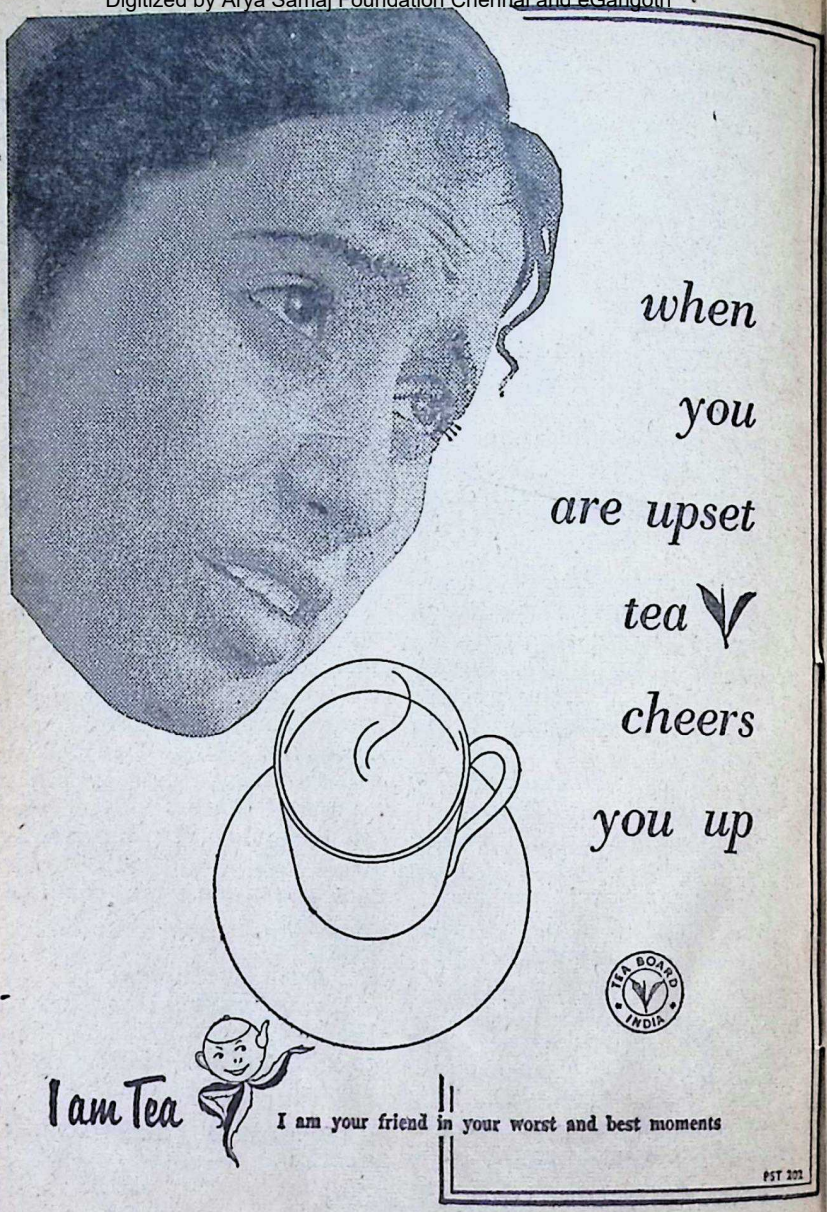

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SCENES from **RAMACHARITAMANASA** of Goswami Tulsidas

When Rama, Lakshmana and Sita took leave of the village-folk, the latter were so overwhelmed by sorrow that they started chastising Lord Brahma himself. The poet excels himself in giving expression to the innermost thoughts of these people in this instalment.

Agony of the Village-Folk

फिरत नारि नर अति पछिताहीं।
दैअहि दोषु देहिं मन माहीं॥
सहित बिषाद परसपर कहहीं।
बिधि करतब उलटे सब अहहीं॥
निपट निरंकुस निठुर निसंकू।
जेहिं ससि कीन्ह सरुज सकलंकू॥
रूख कलपतरु सागरु खारा।
तेहि पठये बन राजकुमारा॥

As they returned home, men and women loudly lamented and inwardly blamed fate. Said they to one another sorrowfully, "Brahma's acts are illogical. He is altogether undisciplined, heartless and ruthless. Has he not made the moon sickly and stained it with black patches? Has he not made the Kalpataru into an ordinary tree and the ocean salty? It is he who has sent the princes too into the woods!"

जौं पै इन्हहि दीन्ह बनबासू।
कीन्ह बादि बिधि भोग बिलासू॥
ए बिचरहिं मग बिनु पदत्राना।
रचे बादि बिधि बाहन नाना॥
ए महि परहिं डासि कुस पाता।
सुभग सेज कत सृजत बिधाता॥
तरुबर बास इन्हहि बिधि दीन्हा।
धवल धाम रचि रचि श्रमु कीन्हा॥

"Having given these princes a forest for their home, Brahma has really wasted the luxuries he has created. When these tread the roads barefooted, God has invented for nought all those modes of transport. When they spread grass and leaves upon the ground and lie upon them, why indeed did the Creator fashion comfortable beds at all? When God has made them seek shelter beneath the shade of spreading trees, he has indeed wasted all his labour in building glittering palaces."

जौं ए मुनिपट धर जटिल,
सुंदर सुठि सुकुमार।
बिबिध भाँति भूषन बसन,
बादि किए करतार॥

"By making these most beautiful and delicate princes wear

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hermit's dress and put on matted hair, God has made a mockery of all kinds of ornaments and dress which he has fashioned."

जौं ए कंद मूल फल खाहीं।
बादि सुधादि असन जग माहीं॥
एक कहहिं ए सहज सुहाये।
आपु प्रगट भये बिधि न बनाये॥
जहँ लग बेद कही बिधि करनी।
स्रवन नयन मन गोचर बरनी॥
देखहु खोजि भुवन दस चारी।
कहँ अस पुरुष कहाँ असि नारी॥

"When they eat bulbs, roots and forest-fruit, of what use are the nectarine foods to the world?" One villager interposed: "But don't you see, by their natural beauty, the three of them proclaim their royal birth? Did Brahma create them? No; search among all his creations of which the Vedas speak, in all the fourteen worlds, among all that can be heard or seen or imagined, search and see if there is one like this man or where a woman like her can be."

इन्हहिं देखि बिधि मन अनुरागा।
पटतर जोग बनावै लागा॥
कीन्ह बहुत श्रम एक न आये।
तेहिं इरिषा बन आनि दुराये॥
एक कहहिं हम बहुत न जानहिं।
आपुहि परम धन्य करि मानहिं॥
ते पुनि पुन्यपुंज हम लेखे।
जे देखहिं देखिहहिं जिन्ह देखे॥

"Truth is, Brahma was so captivated when he saw them that he started creating others like them; he strove every nerve of his, but no one creation equalled their pattern. Consequently he became so jealous that he took them to the forest

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and hid them there!" Another villager observed: "We do not know much, but we consider ourselves greatly blessed; and so are the others who have seen them, who see them now and who will see them hereafter."

एहि बिधि कहि कहि बचन प्रिय,
लेहिं नयन भरि नीर।
किमि चलिहहिं मारग अगम,
सुठि सुकुमार सरीर॥

In this manner they gave expression to loving words about the trio and their eyes were brimful of tears. Sighed they: "How can such delicate children traverse so difficult a road?"

नारि सनेह बिकल बस होहीं।
चकईं साँझ समय जनु सोहीं॥
मृदु पद कमल कठिन मगु जानी।
गहबरि हृदय कहहिं बर बानी॥
परसत मृदुल चरन अरुनारे।
सकुचति महि जिमि हृदय हमारे॥
जौं जगदीस इन्हहिं बनु दीन्हा।
कस न सुमनमय मारगु कीन्हा॥

The village-women, on their part, were as pained by their love of them, as the *cakavi* at *sandhya*. When they thought of their (Rama, Lakshmana and Sita's) tender lotus feet and the hard uneven road, their hearts sank in anguish and they cried piteously: "Earth shrinks (out of shame) when it touches their tender, rosy feet, even as our hearts! If the Creator of the world has chosen to send them to the woods, why indeed has he not strewn the road with flowers?"

जौं माँगा पाइअ बिधि पाहीं।
ए रखिहहिं सखि आँखिन्ह माहीं॥
जे नर नारि न अवसर आये।
तिन्ह सिय राम न देखन पाये॥
सुनि सुरूप बूझहिं अकुलाई।
अब लगि गये कहाँ लगि भाई॥
समरथ धाइ बिलोकहिं जाई।
प्रमुदित फिरहिं जनमफल पाई॥

"O, sister! If there can be any one blessing we may ask of God and obtain it, it is that we may keep the three of them in our eyes!" In the meantime those men and women who had not come in time to see Sita and Rama, when they heard of their great beauty, anxiously inquired of their friends how far they would have travelled by then; and those who could, ran and beheld them and returned, rejoicing that their lives had been crowned with blessedness.

अबला बालक बृद्ध जन
कर मीजहिं पछितहिं।
होहिं प्रेमबस लोग इमि
राम जहाँ जहँ जाहिं॥

But the weak ones, women and children, and old men wrung their hands in disappointment and grieved. Thus, wherever Rama went, people smothered him with their love.

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CULT OF BHAKTI IN THE VEDAS

Dr. A. C. Bose

SOME people say that there is no Bhakti or devotion in the Veda. They say so because for long ages the Vedas have been treated only as *mantras* to be used in the performance of rituals and, as the Vedic language became antiquated, people failed to understand the meaning of these *mantras*, and thought it was the sound of Vedic words alone that mattered. But as soon as the meaning came to be known it was found that the *mantras* were mostly prayers in most loving terms and had the spirit of Bhakti.

The comprehensive outlook of the Veda did not limit the devotion to a single Deity of one's choice (*Ishtadevata*), but contemplated the Divinity in many ways and many names and held all of them to be worthy of acceptance. As the *Rigveda* says:

विश्वा हि वो नमस्यानि वन्द्या
नामानि देवा उत यज्ञियानि वः ।

All your names, O Devas,
are venerable, adorable and holy.
(*R.V.* X.63.2.)

The Veda has made it clear that the Devas are Many in One and One in Many. The spirit of devotion does not lose its earnestness or intensity because of a change in the name of the Deity worshipped. Sometimes it is asserted that the Deity one worships is identical with all other Deities, sometimes two or more Devas are mentioned together, sometimes a Deity is identified with Truth (*Satya*) or Eternal Justice and Order (*Rita*).

Keeping in mind the special approach of the Veda to the Divine, let us consider some of the special features of the Bhakti cult. A most prominent of them is *Sharanagati*, placing oneself under complete protection of the Deity. Throughout the Vedas there are passages expressing this attitude, e.g.

May we approach Thee as a tree for shelter (*sharan*).—*Rigveda.*

As birds spread their sheltering wings, so spread your protection (*sharman*) over us.—*R.V.*

We rest on Thee as old men rest upon a staff.—*R.V.*

In Him the humble find their firm (*dhruva*) support.—*R.V.*

You assist the widow.—*R.V.*

You are the bliss of hers who grows old at her (father's) home.—*R.V.*

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He covers those who are naked,
He doctors (*bhishakti*) those who are sick,
(By His grace) the blind man sees, the cripple goes about.—*R.V.*

A fountain in the desert art Thou! —*R.V.*

As the Vedic people had an active and heroic attitude towards life, their reliance on God brought them courage and energy for work:

Powerful in Thy friendship, O Lord of Light, we have no fear. —*R.V.*

Having received the friendship of Thee, the valiant, we will neither fear nor feel weary.—*R.V.*

The warrior fought bravely, placing himself under divine protection. Having put on the coat of mail, the man going to the war says:

Prayer (*Brahman*) is the coat of mail within me.—*R.V.*

Divine protection (*sharman*) is the coat of mail within me.—*Samaveda.*

Bhakti establishes the most intimate and tender relationship with the Deity. The Veda is more comprehensive than the later Bhakti cults in its contemplation of all types of affectionate relationship. It addresses the Deity as Father, Mother, Father and Mother in One, Brother, Child, Friend, Guest and so on:

I grasp Thy garment's hem as a child the father's.—*R.V.*

Thou Helper (*trātā*) must be known as One who takes us across (*tarana*) evils,

Dr. Bose

Father and Mother of mankind for ever.—*R.V.*

We know, O God, Thy brother-like love.—*R.V.*

Be Thou most dear to us for bliss, a Friend (*sakha*) to aid.—*R.V.*

Thou art our Father, Brother, Friend.—*R.V.*

The Vedic worshippers wish to be like infants feeding at the breast of the Divine Mother:

Sarasvati, lay bare for our nourishment the exhaustless breast of Thine,
the source of all well-being.—*R.V.*

The Divinity has been contemplated as a Child whom the hymns kiss:

The hymns kiss the Child, worthy of laudation.—*R.V.*

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God and worshipper have also been compared to the lover and the beloved:

> So do maidens bow before the youthful gallant who comes loving to them who yearn with love.—*R.V.*

This reminds us of Krishna and the cowherdesses of Vraja.

As in Vedic times marriage resulted from mutual love, wooing and acceptance appear as analogies for the relation between the Deity and the worshipper:

> Be snug as a lover to his darling. —*R.V.*
>
> Bounteous as a lover to the maiden.—*R.V.*
>
> Accept our song as a youth accepts a maid.—*R.V.*

A woman sage says in her prayer:

> I have adorned my hymn as they adorn a bride for the bridegroom.—*R.V.*

Another imagines herself as the bride of God:

> Here we cling to your sides, beneath your arms.—*R.V.*

The Veda compares the sacred waters for worship (*apas*) to maidens and the Deity to a young man who delights in their company. (*R.V.*). In the following the Lady of the Waters (of heaven)—Apsaras—is shown meeting her Lover, the Deity as Vena (or Kanta, the beautiful One):

> The Lady of the Waters, a sweetly smiling woman, cherishes her Lover in the supreme region,
>
> And moves about in the loved One's abode;
>
> and He, Vena, being loved, rests Himself on His golden wing.—*R.V.*

The Deity has been compared to 'the wife at home, an ornament to all' (*R.V.*) and His purity to that of 'the chaste wife loved by her husband' (*R.V.*). Here the Veda shows its attachment to *Rita*, the Eternal Law which is also the moral norm of society. This is the Vedic rightist (*dakshina*) path. In speaking of Goddess Ushas the Veda says that "She comes to her love-tryst day by day without breaking the law of Order (*Rita*).—*R.V.* In the worship of Ushas we have the ideology of virgin-worship found in later ages in India and elsewhere—the Virgin being addressed as Mother:

> We yearn to be Thine own, Distributor of jewels,
>
> May we be to Thee like sons to the mother.—*R.V.*

The idea of disinterested love so much valued by Bhakti cults is expressed in the Veda by the contemplation of the Deity as Guest. Like the guest He comes uninvited, and is honoured and entertained without the expectation of gain. In Vedic society the guest was often a sage and therefore received the most affectionate and reverent welcome.

> He is Aditi (the Eternal Being) among all the Holy Ones,

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He is *atithi* (the Guest) among men.—*R.V., Y.V.*

Come ye all with power of spirit to the Lord of heaven, who is One, the Guest of the people.—*Samaveda.*

The idea of God as Guest has been repeated in later times, e.g. by Kabir: 'In the home of man God is the guest,' and by Tagore: 'Who on this autumn day is the Guest at my heart's door?'

Bhakti being pure sentiment found most spontaneous expression through music, and there are many references to musical prayer in the Veda, as well as to musical instruments:

Sing, sing ye forth your songs, O Priyamedhas, sing!

Let children also sing—sing of Him who is a Refuge like the castle.

Now loudly let the *gargara* (violin) sound, let the *godha* (lute) send its resounding voice.—*R.V.*

O Lord of songs, let these songs of mine encompass Thee on all sides.—*R.V., Y.V.*

As music chiefly interprets the sound, the intellectual content is of minor importance, and hence children and simple, unlettered men and women too can take full part in this form of worship. It is interesting to note that where the *Samaveda* asks people to come 'with the power of spirit' (*ojasa*) the *Atharva Veda*, in quoting the verse, changes it into 'with the word of prayer' (*vachasa*), making a concession to the ordinary people. Indian saints of later ages too have preached the worship with *nama-gana*, the singing of the name.

There are *mantras* in the Veda that are no other than songs of the *Kirtana* type, made popular in later ages, like:

त्रातारमिन्द्रम् अवितारमिन्द्रं
हवेहवे सुहवं शूरमिन्द्रम् ।

Our Saviour Indra, our Protector Indra, our Hero Indra who is easy to call at every invocation. —(*R.V.* and other Vedas).

With the refrain in the Vedic—

कदा नः शुश्रवद् गिर इन्द्रो अङ्ग

(When will He hear our songs, will Indra verily),

We may compare Namadev's

पाजीं प्रेमपान्हा पांडुरंगे

Feed us with love, O Panduranga!

In one respect the Vedic singer differs from medieval Bhakti poets. His is the song of joy gushing out of a pure, strong spirit:

Like merry streamlets bursting from the mountain
Our songs have sounded to the Lord of prayer.—*R.V.**

*The translations are based on the interpretation of Western scholars.

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DISCIPLINE IN THE VEDANTA SYSTEMS

G. Srinivasan

IN India, philosophy for us means a 'way of living' and not a mere theoretical pursuit of the Ultimate Reality.

It is a life-time avocation and not a speculative pastime.

Every system of Indian philosophy not merely gives an account of the general nature of the Ultimate Reality (*prameya*) and man's instruments of knowledge (*pramana*), but also lays down a path of practical discipline (*sadhana*), leading to the attainment or realisation of the Ultimate Reality.

The three well-known systems of Vedanta—Advaita, Visishtadvaita and Dvaita—were founded by Sankara, Ramanuja and Madhva respectively. These three systems reveal a basic similarity of *sadhana marga.*

Sankara emphasises self-purity and devoted study of scriptures as essential for *mukti.* Each is necessary for the other and together they contribute to the realisation of Brahman.

The process of self-purification can be analysed into four stages, known as *sadhana chatushtaya:* (a) Discrimination between the Eternal and the changing entities (*Nityanitya-vastu-viveka*). (b) Detachment from the objects of this world and of the other world (*Ihamutra-vairagya*). (c) Equanimity of mind and self-control (*Shamadamadi*). (d) Desire for spiritual freedom (*Mumuksha*).

Pari passu with the practice of *sadhana chatushtaya,* the individual must pursue an intellectual study of the scriptures. The study consists of *sravana* (correct hearing or grasping the vedic truths), *manana* (reflection on the Vedic truths), and *nidhidhyasana* (meditation of the Vedic truths).

The realisation of one's own identity with Brahman is *muktī* according to Advaita.

The *sadhanamarga* laid down by Ramanuja is also both intellectual and ethical, as it is in the Advaita system. It can be analysed into certain stages: (1) Karmayoga which consists of the study of the scriptures and performance of good deeds in the devout spirit of service to God. (2) Jnanayoga which consists of the intellectual convic-

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tion that the individual is dependent on God as His body and different from Prakriti. (3) Bhaktiyoga which consists of constant devotion to God.

These stages are interdependent and all of them are essential for *mukti*. When the individual's *bhakti* culminates into *prapatti* or complete self-surrender to God, he attains *mukti*. He obtains God's grace, the eternal pleasure of God's proximate presence and will be free from misery for ever. The realisation of oneself as body (Sarira) of God (Sariri) is *mukti* for the individual.

The practical discipline taught by Madhva also comprises both the moral and the intellectual aspects and it can be analysed into three stages: (1) Sravana is the study of the scriptures. (2) Manana is the reflection of what has been studied, and (3) Nidhidhyasana is the actual application of the philosophical truths in practice and teaching them to others.

With the result, the individual realises that Brahman is the ground (*Kārana*) of the universe and the universe is His consequent (*Kārya*). He realises that he is only the reflection *(pratibimba)* of Brahman *(bimba)* and develops utter devotion to Brahman. By realising that he is dependent (*paratantra*) on Brahman who alone is independent *(svatantra)*, the individual becomes fit for the grace of Brahman (*prasada*). Through *prasada*, the individual enjoys perfection or attains *mukti*, according to his own *yogyata*.

The basic similarity of the three systems consists in their unanimous emphasis both on the intellectual and the moral aspects of practical discipline.

Perfection is not a boon but an individual attainment. It cannot come to an individual unless he has acquired the fitness (*adhikara*) for it, morally and intellectually. On acquisition of this fitness, perfection follows as a necessary consequence and no Divine power can withhold it. Perfection is the final consummation of one's *sadhana* and there is no other way of getting it.

If perfection is the necessary consequence of one's own successful completion of *sādhana*, where is the place for Divine grace? Does the admission of grace, then, contradict necessity?

There can be no contradiction between grace and necessity since they are essentially identical. The Divine grace dawns upon an individual concomitantly with his acquisition of fitness for perfection. Brahman as the ground of the universe is also the embodiment of justice or necessity. Injustice or lack of necessity is against Brahman's nature and hence can

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never be. Brahman's grace consists in the maintenance of this principle of necessity, which means security of due results for the individual. Because of Brahman's grace, the individual gets what he deserves by virtue of his own qualifications.

Grace and necessity are different viewpoints of the same state of spiritual being. Necessity is the logical or rational viewpoint, while grace is the mystical or religious viewpoint. The mystical viewpoint transcends the logical viewpoint and this transcendence marks the complete extinction of spiritual pride. The individual becomes deeply conscious of his own dependence upon Brahman for his existence (*astitvam*), action (*kartritvam*) and enjoyment (*bhoktritvam*) and as a result, come to look upon his own spiritual attainment as a product of the Divine grace. This attitude of the spirit is the culmination of one's practical discipline and it brings with it, perfection of the individual.

Thus the viewpoint of grace comes to be reconciled with the viewpoint of necessity, when grace is regarded as the final phase, the most advanced stage of one's practical discipline and necessity is regarded as the principle that correlates this final phase with the rest of *sadhana*.

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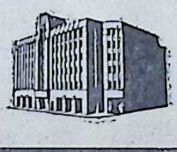

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who wrote SRIMAD BHAGAVATA

——Bopadeva or Vyasa ?

• C. Govindachar •

SOME scholars, both European and Indian, have suggested that *Srimad Bhagavata* was not written by Sage Veda Vyasa, but by a grammarian called Bopadeva. Some others say that it was written by a Southerner who belonged to Kancheepuram.

According to them *Srimad Bhagavata* was not in existence prior to the 13th century. It was written by a staunch Vaishnava, Bopadeva, who was a grammarian and a poet in the court of Hemadri who flourished in the 13th century, i.e., Vikrama Samvat 1347 corresponding to S.S. 1232 i.e. A.D. 1310. They quote the following reasons for their conclusion:

(i) Sankara Bhagavatpada who is believed to have flourished in the eighth century has not quoted *Bhagavata* in any of his *Bhashyas*. If the book were available in his time surely Sankara would have quoted it in his works.

(ii) Neither has Sri Ramanujacharya (12th century) quoted it in his works. Sri Ramanuja is considered to be a very bold and uncompromising Vaishnava and the book also being highly Vaishnavite, Sri Ramanuja would not have failed to quote *Bhagavata* copiously if it were available to him. He has on the other hand quoted *Vishnupurana*.

(iii) There are many soul-stirring episodes in *Bhagavata* and not a single ancient *Champu*-writer has composed a *Champu*. If the work was available, the poets would not have lost the opportunity to do so.

(iv) The minister, Hemadri, got it written by Bopadeva, his court poet, as a set-off against *Devi Bhagavata* and the work finds place in the list of works of Bopadeva.

Let us now examine the arguments one by one. Regarding the first, I learn from an ancient book collected by my ancestors that Sri Sankaracharya

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has written a Bhashya on *Vasudevasahasranama*, otherwise known as *Vishnusahasranama*, found in the *Padmapurana*. This is quite a different work from Vishnusahasranama contained in the *Mahabharata*. In this work, Sri Sankara has quoted *Srimad Bhagavata* under his annotation of 5th *nama* of 1st *sataka;* 55th *nama* of 1st *sataka;* 9th *nama* of 2nd *sataka;* 50th *nama* of 3rd *sataka*.

(ii) Purushottama Maharaj quotes Sri Sankara as having said in his *Chetudasamata Viveka* "परमहंसधर्मो भागवते"

(iii) Nandamisra quotes Sri Sankara as having quoted the *Bhagavata Katha*, i.e. the story of eating of mud by Sri Krishna, in his *Govindashtaka*.

(iv) Sri Abhinava Guptacharya has actually quoted the *Bhagavata* in his commentary of Sankara's *Gita-Bhashya vide* page 594 of *Sri Sankara Bhashyanta Bhagavadgita* (Bombay Edition).

(v) Sri Gowdapadacharya, the Guru of Sri Sankaracharya has written a commentary on *Panchikarana* in which he has quoted *Bhagavata slokas* verbatim.

Thus it will be seen that the great authors of antiquity both prior to Sri Sankara and after him, have quoted the *Bhagavata* which proves that the sacred work was available during the eighth century if not earlier.

Regarding the second argument, Sri Ramanujacharya has quoted the *Bhagavata* in his commentary on *Ramathapini* and in his other work known as *Sarasangraha*.

(3) A *champu* is not the criterion to prove the antiquity of a *Purana*. Many among the 18 *Puranas* have no *champu* works on them.

Bopadeva has written a commentary on the *Bhagavata* and he has called it by the name *'Paramahamsapriya'*. In this work he has explained certain orchaic usages as *chandasaprayoga*. Himself being a famous grammarian, he would never have used obsolete expressions or archaic words in his book if he were the author of the *Bhagavata*.

He wrote a Compendium of the *Bhagavata* for the use of Hemadri and the scholars have confused it for the original. For example the author wrote as follows in his compendium known as *Harileela:*

श्रीमद्भागवतस्कंधाध्यार्थादिनिरूप्यते
विदुषावोपदेवेन मंत्रि हेमाद्रि तुष्टये।"

Bopadeva wrote another treatise on the *Bhagavatha* viz., *Muktaphala* and आनंदस्य हरेर्लीलां वक्ता भागवतागमे..... is a line from it. Hemadri, while writing his commentary on this work, has written thus:

भागवतमेव आगमो वेदः "इतिहासः पुराणं च पंचमो वेद उच्यते" इत्युक्तेः।

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This clearly indicates that the *Bhagavata* was considered by him as a Mahapurana of Divine authorship.

The gentleman who has made a note of all this has left his own opinion as follows:

हेमाद्रि बोपदेवाभ्यां पुराणमितिकीर्तनात्
तत्प्राचीन निबंधेषु सम्मतित्वेन लेखनात्
प्रवादो बोपदेवीयो वंध्यापुत्रायतेतरां ॥

For, Hemadri while writing his commentary on the following *Bhagavata sloka*

इदं भागवतं नाम यन्मे भगवतोदितं

says यस्मात् भगवता उक्तं तेनभागवतं। प्रोक्तार्थेऽणिति,भागवतमेव आगमं etc. This derivation itself is more than enough to prove that Bopadeva was not the author.

Bopadeva wrote three works on *Bhagavata* viz. परम हंसप्रिया, मुक्ताफल, हरिलीला and the correct list of works of Bopadeva* contains these three alone.

Further, in his commentary on *Bhagavata* परमहंसप्रिया the author himself writes thus इति श्रीमद्-भागवते महापुराणे-अष्टादशसहस्रांपारम-हंस्यसंहितायी–वैयासक्यां etc.

This proves beyond doubt that Sage Vyasa was the real author of *Srimad Bhagavata.*

Finally हनुमदाचार्य and चित्सुखाचार्य are two scholars who wrote their commentaries on *Srimad Bhagavata* long before Bopadeva was born on earth. If Bopadeva is believed to have composed *Bhagavata* in the thirteenth century, how could Hanumat and Chitsukha who were born in the twelfth century write any notes on it?

The author of *Siddhanta Darpana* says:

बोपदेवकृतत्वेच बोपदेवपुराभवैः।
कथं टीकाः कृताः संस्युः हनुमच्चित्-
सुखादिभिः॥

A careful study will, therefore, reveal that Bopadeva or the Southerner is not the author of *Srimad Bhagavata* but that Sri Veda Vyasa, the author of the eighteen *puranas,* the *Mahabharata,* and the *Brahmasutras alone* is the author of *Bhagavata* too.

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* यस्य व्याकरणे वरेण्य घटनाः स्फीताः प्रबंधा "दश"।
प्रख्याता "नव' वैद्यकेऽथ तिथिनिर्धारार्थ-"मेको" द्भुतः।
साहित्ये"त्रय"येव भागवत तत्वोक्तौ "त्रयः" तस्य तु।
व्यंतर्वाणि शिरोमणेरिह गुणाः के के न लोकोत्तराः॥

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ADVICE to a GRANNY

IN a conversation with Keshav Chandra Sen, the Chief of the Brahmo Samaj, Sri Ramakrishna Paramahamsa once said, "What is the use of praying to God, saying: You created the universe. Your greatness is beyond words. You did this; you did that."

"Sitting before his father, does a son exclaim, 'Aha! My father has so many servants, so many horses and carriages, so many gardens?' No. A loving son does not thus reckon up his father's worldly estate. He does not think particularly of even his father's love. He takes it all for granted.

"We are God's children. His love is a law of nature. There is no need to affect wonder at it or even to speak or think of it. We must not waste time in vain talk of all this. We must seek rather to reach God straight. We must approach Him as a wife approaches her husband or a child its mother. We may ask Him familiarly to do this or that for us even as a wife asks her husband or a child its father. You will not clasp Him to your bosom by keeping at a distance from Him. You must not be

afraid of going near Him. Believe that God is your own and nearer to you than any kinsman of yours. You can deal with Him with absolute frankness and intimacy."

This is the secret of the way of devotion. In devotion, there is no fear or wonder or even humility. The marks of devotion are love, confidence and faith. In the beginning there may be hesitation and even fear. When devotion grows, they will give place to confidence. The devotee will then approach God with a feeling almost of proprietorship.

* * *

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The mother of one of his disciples came once to Sri Ramakrishna and said, "I have become old. I wish to cast away the cares of family life. I wish to go to Brindavan and lead a life of renunciation in the presence of Radha."

Paramahamsa felt that this would not be really possible for the old woman, that her detachment was fancied and that she was not quite free yet from attachment to the family. So he said to her:

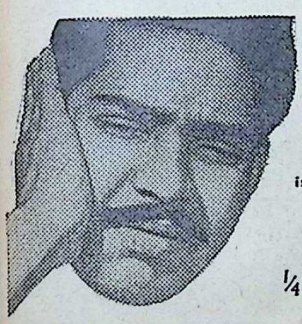
"Mother, I know your love for your grand-daughter. Wherever you go, to Brindavan or elsewhere, you will carry with you the thought of your grandchild. You will be wondering if in your absence she is being taken care of properly. You body may be in Brindavan, but your thoughts will be centred on your grandchild. But try to look on your grand-daughter as Devi and show your love to her. Remain in the family and take care of the child, disciplining your mind to think of her as Radha. All your love for the child will end in devotion to Devi. When you fondle the child, when you feed it, when you put the *tilak* on its forehead, imagine that you are doing all this to Devi. Then though you may be living in your own place, you will get the benefit of renunciation and of the worship of Krishna in Brindavan."

* * *

Sri Ramakrishna taught: Whomsoever you love, whether it be a child, mother, father or friend, get used to thinking of that person as Divine, as the embodiment of Devi. That is the easy and unerring path for all of us. That is the way to purify our lives.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]



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What Life Has Taught Me

. . . . I have been a fighter for women's rights, but I have learnt that to demand rights is not nearly so satisfying or uplifting as to show by work that one is worthy of having them . . . .

Rajkumari Amrit Kaur

TO those of us who have been blessed with a long life and who believe that life is really one long lesson, there has, of course, been much to learn. Life's lessons come to each one of us in different ways and if one is diligent there is something worthwhile to be learnt every single day of our existence.

How often have I been grateful in my middle and old age for the lessons I learnt in my childhood. As a child the restraints exercised by wise parents on their children bear fruit and are understood in later life far better than in childhood when they are looked upon as irksome and unnecessary. I am more than appreciative today of a strict upbringing which has enabled me to realise the essentiality of discipline. There can be no happiness in a family unless every member is disciplined and discipline connotes not only conformity to rules but stands for what is far more important, an adherence to a moral code. We brothers and sisters were taught that telling the truth was important, that sharing our toys was proper, that quarrelling was all wrong, that rudeness to anyone was intolerable, that kindness to animals was a duty, that cleanliness and tidiness were essential, that disobedience would be severely punished. Today I realise that these are surely basic necessities which are applicable not only to the child but to every individual, however mature in mind or years he may be.

Later when one entered school life, these lessons were reiterated in another way. I have never ceased again to be grateful for the privilege I had of being educated in an English Public School. There is something

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unique about these institutions. They teach the big lesson of co-operation, there is no high or low, poor or rich in their fold, iron discipline is maintained, the race is to the swift and the battle to the strong, there is no favouritism, there is created within one an *esprit de corps*, a feeling of oneness, there are opportunities of making life-long friendships, of developing a right sense of loyalties, and an appreciation of what is beautiful whether in nature, literature or art and, above all, a building up of character.

Later in college life, there is far less restraint, more freedom of choice to make good or otherwise. But if the lessons of childhood and school life have left an impress on one, they should serve as a sure guide to choose aright.

Then comes the wider sea of life. Gone is the protection of the parent or guardian or school or college authorities. Sometimes it may be plain sailing, at other times very rough weather may be encountered. To keep an even keel is not an easy matter and often one's frail bark runs aground or is even wrecked because of bad captaincy. I believe it has been rightly said that no one ever learns from the mistakes of others. The bitterest experiences in life are often the best teachers.

I have not only had a long life

The Author

but I have also had a life full of varied experiences. I was born with the proverbial golden spoon but I learnt early in life that affluence was not always conducive either to the greatest happiness or to the development of character. Freedom from want, i.e. enough to eat, shelter, clothes and occupation should be available to everyone. The labourer is worthy of his hire. However much we may try to equalise incomes, there will always be some who will have more than others by reason of better brains and better management. I may be termed a heretic but I do not believe that everyone is born equal. Doubtless our souls are of equal value

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in the eyes of God but God Himself endows some with good and some with plain or even ugly looks, some have brains and some have few or even none, some are healthy and strong whilst some are physically defective, some have happy homes and are cared for while some are neglected because of internal dissensions, some seem to have smooth sailing all their lives while misfortune dogs the footsteps of others. Now such happenings are inexplicable and will continue with however perfect a structure of society any nation may succeed in building. The only practical solution is equal opportunities for all.

Living in Gandhiji's *ashram* brought home to me or taught me in a way that nothing else could have done what socialism in action means. The world today is still groping in order to find what the real meaning of democracy is. France has brought herself to the verge of civil war because her "democratic" structure has prevented a stable government over a number of years. Eastern Europe call themselves democratic but in reality the governments in these countries are totalitarian. Scandinavia, Switzerland, the UK and the USA have been and are true followers of the great maxim of "government of the people, by the people, for the people" and have met with a measure of success over the centuries. We are trying to carve out our destiny along these lines and I hope we too may meet with success. Now Gandhiji's environment was drawn from "all sorts and conditions of men." We came from all over the country and indeed individuals from various countries of the world joined us. Some were well educated, some could just read and write, some were illiterate, some came from rich homes, some from poor, some were townsfolk, some were villagers. But differences of religion, language, caste, community or sex made no difference to the feeling within us that we belonged to one family, that our objective was one, that we had to serve, that we had to obey orders, that we had to do our allotted task without a murmur. Of course we failed, everyone of us, in turn to come up to Gandhiji's standard. But we were learning the big lessons of life every day, not only from our own failures or successes but from the wonderful example and guidance of our incomparable leader.

I have no doubt in my mind that the way of life Gandhiji would have had us adopt is the best for mankind. But it is the "strait and narrow way," very hard, and because it demands from each individual all he has to give for the greater good of the community, it requires a religious zeal, immense faith,

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abounding love, complete selflessness, indomitable courage and the highest integrity. It is hard enough for the individual to cultivate these qualities for they require iron discipline and complete surrender to God. How much harder must it be for entire communities or nations to do so! Nevertheless it is man's privilege to strive ceaselessly to reach perfection and I believe that in spite of failure, in spite of setbacks, even though this may be hidden from the eyes of mortal man, there is progress all the time.

To sum up then the lessons that have made a deep impression on me are:—

1. The greatest responsibility rests on parents as to how they train their children.

2. The same applies to teachers and guardians. One of the best ways of preparing the soil in young minds and teaching them the lessons of working together, of loyalty, obedience, in short of building up the character of youth is the corporate life, whether in school or college. This is specially important in a caste and community ridden country such as ours.

3. There can be no happiness for the individual or his neighbour without discipline.

4. There can be no happiness without love and truth.

5. Having travelled as widely as I have had the opportunity of travelling, I have come to the conclusion that the language of the heart of humanity is one. Just as it is so often said of our own country that in spite of diversity there is an amazing unity, the same is applicable to the entire world. And furthermore the heart of humanity is sound. We must all cultivate an affection for diversity so that it may unite and not divide mankind.

6. This world of ours is both beautiful and good. If there is ugliness anywhere, and there is the ugliness of poverty, of sorrow, of sin in every country, it is of our own making.

7. One of the loveliest and most treasured things in life is friendship. The most beautiful relationships should exist between parents and children, between husband and wife, brothers and sisters, teachers and pupils, and those whom we call kindred spirits. Without friendship life would indeed be empty.

8. The greatest enemies of happiness are greed and jealousy. They breed untruth, violence and hatred and he who falls a victim to them can never be either happy or good.

9. Example is far superior to precept. Fanaticism in religion has done more harm to its adherents and propagators than good. Indeed tolerance is the keynote of the religious life.

10. Pride and conceit are detestable and the negation of

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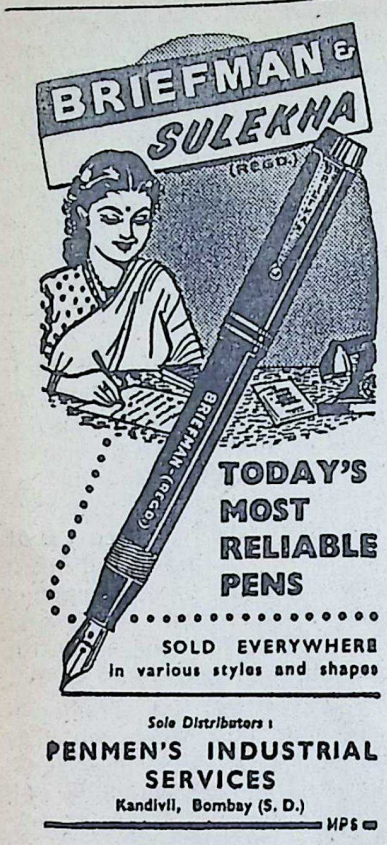

what are the fine virtues of humility and patience without which, as Gandhiji used to tell us, one cannot begin to understand non-violence.

11. I have been a social worker all my life and have found immense consolation and inspiration in work for those in need of help, sympathy and advice.

I have been a fighter for women's rights also but I have learnt that to demand rights is not nearly so satisfying or uplifting as to show by work that one is worthy of having them. Rights flow from duties well performed and I am quite sure that it is bad even for the underprivileged to be dependent for any length of time on concessions.

12. Just as in a family it is the willing co-operation of its members that brings happiness and contentment, so is it in the larger family of the nation. I am therefore averse to too many laws being put on the Statute Book. When the history of the first years of our independence will be written, I wonder if an adverse comment on this aspect will not be forthcoming for our government.

13. Further I believe that no government in the world realises to the full the importance of the social services, presumably because governments are liable to become the victims of a party machine. I was unable during my ten years of office as Minister of Health to bring home the realisation that health is as important as food, shelter, clothing and occupation. In the words of a medical man of outstanding merit: "Life is dear and yet in the light of what medical science has accomplished in saving life and can continue to do so, indeed can increasingly do, it is perfectly reasonable to ask the somewhat sarcastic ques-

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tion, 'Well now, when it comes down to brass tacks and copper pennies, just how dear is life, after all? Is life so dear when we begrudge what strengthens it and lengthens it and sometimes saves it?' And do we know of anything that offers so much to life as does medical science wisely put to work for us?" And this is written in one of the richest countries in the world. Social service is an art and a science for it deals with human relations. It is my firm belief that no one who has political ambitions should be in charge of either health or education in any government. It is not enough only to raise material prosperity. Higher and ever higher standards are often accompanied by growing social inadequacies and human problems need a human approach for their proper solution. The more one has the more one wants and hence it is that the sages and saints of every country and every age have preached against the multiplication of wants. But who heeds them?

14. Lastly there can be no fulfilment of the deepest urges in mankind without religion. But it must not be the religion of dogma and ritual within whose narrow confines the mind becomes rigid and intolerable. It must be the religion of love that knows no frontiers, that brings out the best in man. Ours is called the scientific age and we may not ignore the amazing discoveries that science is unfolding to us daily. Nevertheless science alone is not enough to lead man to his coveted goal. The mind, the heart, the spirit of man, all have to be satisfied and that spiritual satisfaction can only come from God. Faith transcends reason and in a storm-tossed world which is ours today to live in, we must not let go and we must teach our children and our children's children to rely on the one anchor that holds.

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Immortal India—100

J. H. DAVE

SARAYU

RIVER GANGA after it issues from the Himalayas from near Gangotri at a height of about 13,000 feet flows through the Sivalik range, comes to the plains and turns to the east taking a great arch; then it flows through the States of Uttar Pradesh and Bihar. While it is flowing in this way in the eastern direction, Ganga receives as its major tributaries rivers Yamuna, Gomti, Gogra, Sarda, Gandak, Sone and Kosi. From Bihar, Ganga flows through West Bengal and is then divided into its various branches before meeting the sea.

Gogra or Ghogra or Gharghara is a great river of Oudh in Uttar Pradesh. It flows in a southeastern direction. The main stream of the river is made up of several sub-rivers namely Chauka, Ul, Dahawat, Suheli, Kauriala, Girwa and Sarayu. These branches spread out like a fan.

River Sarayu rises in the mountains of Kumaon or Kumayun and after it joins the *Kali nadi* the joint stream is called the *Sarayu or Gagra or Deva.*

Ramayana says that the city of Ayodhya is situated on the bank of the Sarayu. According to Mahabharata *Anusasana Parva* river Sarayu arises from the *Manasasarovara.*

Sarayu is a vedic river, and it is mentioned three times in the Rig-Veda. It is said that Yadus and Turvasas crossed this river Sarayu and defeated Chitraratha and Arna. In one passage of the Rig-Veda, rivers Saraswati, Sarayu and Sindhu are mentioned together. In another passage of the Rig-Veda Sarayu is mentioned along with Rasa, Anitabha and Kubha. In the Vedic literature Sarayu is spelt with a short 'u' at the end while in classical Sanskrit it is written with a long 'u', ū with the initial 'S' Talavya. There is some difference of opinion regarding the location of this Vedic river Sarayu. Zimmer says that Sarayu was in Punjab. Some identify it with Krumu while others with the combined stream of Sutudri and Vipas. But most of the scholars have agreed in holding that the Vedic river Sarayu is the same as modern Sarayu or Sarju in Oudh. It is a tributary joining the Gogra river in its upper course. The name Sarayu is applied to river Gogra itself below Bahramghat. One branch of Gogra in its lower course is called *Chhoti Sarju.*

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Life Insurance Corporation of India

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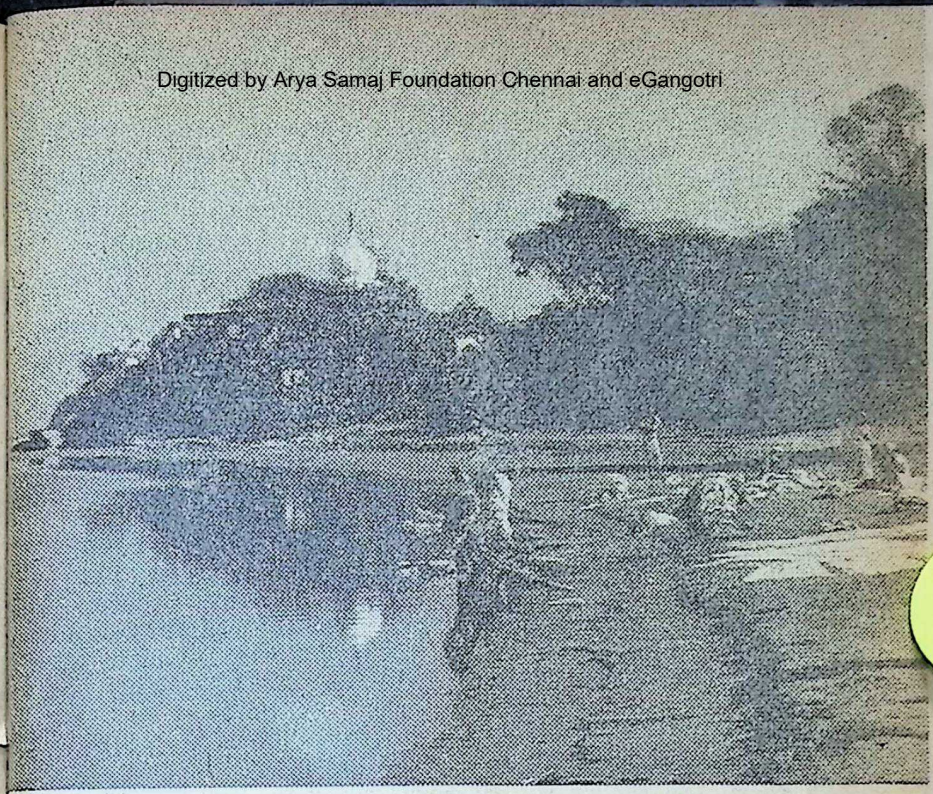

River Sarayu and Ayodhya on its banks.

It is stated that river Sarayu arises from the *Manasasarovara* which is situated at the foot of the Vaidyuta hill (Vaidyutagiri). The water of river Sarayu is called *Saravam-Udukam*. In Buddhist literature, particularly in the *Chullavagga*, Sarayu is described as one of the five great rivers of India. In *"Questions of Milinda"* Sarayu is described as one of the ten great rivers of India. In Buddhist literature Sarayu is described as Sarabhu and it is the same as Sarabos of Ptolemy.

River Gogra is a considerable feeder of river Ganga.

In Rig Veda (10-64-9) twenty-one rivers are invited to the Yajna. They also include river Sarayu. They are called divine mothers and inspirers. Their waters are described as milk, butter and honey. In Mahabharata-Sabha Parva 9th Adhyaya, the Sabha of Varuna is described. It is stated that the oceans and various rivers worship God Varuna and along with several other rivers, river Sarayu is mentioned in Verse No.

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26. In Sabhaparva Chapter XX Lord Krishna is described as moving along with Bhima and Arjuna towards the capital of Jarasandha; in verse 28 they are described as having crossed river Sarayu. They cross this river, see the country of the eastern Kosalas and also pass by the city of Mithila and rivers Mala and Charmanvati. In Bhishmaparva Chapter IX, different rivers and mountains of India are described in detail and in verse 19, Sarayu is mentioned along with several other rivers.

In the *Tirthaprakasha* of *Viramitrodaya,* the *mahatmya* of Sarayu as stated in the *skanda* is described on pages 500 to 502. Her waters are described as holy. Her source is mentioned in the Manasa lake and she joins the river Gharghara (Gogra). There were many hermitages of sages on her banks. She is described as having issued from the left thumb of Vishnu. A mere bath in her waters is stated to destroy the sin equivalent to that of *brahmahatya.* One is asked to bathe in the water of Sarayu with pure mind and have the *darsana* of *Dharmahari.* One must make a gift of *anna,* perform *homa* and *japa* and feed brahmins. One is asked to have the yatra of tirthas situated at Ayodhya on the bank of Sarayu. A bath in the sangama of Sarayu is described as highly meritorious. Various tirthas are mentioned like Brahmakunda, Chakratirtha, Gopratara and Swargadwara. The yatra at these places on the Ekadasi day is specially meritorious. The sangama of Sarayu with the main stream of Gharghara is considered as highly rewarding. Kalidasa in his *Raghuvamsa* VIII-95 says that King Aja gave up his body at the confluence of river Sarayu and river Ganga near Chupra in Bihar. In *Raghuvamsa* IX-20 it is stated that King Dasaratha who placed aside his crown when he was performing sacrifices and who had collected wealth from all over the world had beautified the banks of rivers Sarayu and Tamasa with high columns of

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gold. In Canto XIII—Verses 60 to 63 Sarayu is again described. The source of river Sarayu was in Manasasarovara where wives of Yakshas were bathing. Waters of river Sarayu were flowing by the side of Ayodhya, the capital of Ikshvaku kings who had fixed *Yupas* of numerous sacrifices on the bank of this river and who were taking their Avabhritha bath after the completion of these horse sacrifices. This river Sarayu was like the common mother of the rulers of *Uttara Kosalas* to whom the bank of this river was like a lap and whose waters were like the mother's milk. Rama says that river Sarayu was feeling the pangs of separation of King Dasaratha like his own mother Kausalya and was welcoming him who had been staying away for long with hands of ripples accompanied by cool winds. Verse 30-XIV mentions that it was a pleasure to see the Rajamarga of Ayodhya full of wealth, river Sarayu with boats moving in her waters and the gardens visited by gay citizens of Ayodhya. Verse 40-XIX says that river Sarayu could be seen from the gallery of royal palaces with swans on her sandy banks.

In *Ramayana* Balakanda Chapter XXIV Rama is described as coming along with Visvamitra towards the bank of Sarayu. They take a boat and come in the middle of the river. Rama hears the big sound of the flowing river and on his question Visvamitra describes river Sarayu to Rama. Brahma had created the *Manasa saras* on the *Kailas parvata.* River Sarayu issued from that lake and she flows by the city of Ayodhya. That river making a great sound while flowing moves towards river Ganga. Visvamitra asks Rama to salute the river and Rama does accordingly. In Ayodhyakanda Chapter 49 is described the further passage of Rama in his forest yatra and in verse 14 Rama says "When shall I be united with my father and mother (on my return back from the forest) for hunting in the

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forest full of flowers on the banks of Sarayu?"

Ayodhya was established by King Manu himself on the bank of Sarayu and this city was described as twelve yojanas in length and three yojanas in breadth. It was a capital of the kings of the Solar race. Ayodhya is one of the seven sacred cities of which a yatra has been prescribed. It is also one of the sacred places of Buddhism. Buddha stayed here for six chaturmasas. Ayodhya is a sacred place of the Jainas also. Several Tirthankaras like Adinath (I) Ajithanath (II) Abhinandananath (IV) Sumatinath (V) and Anantanath (XIV) were born in this city.

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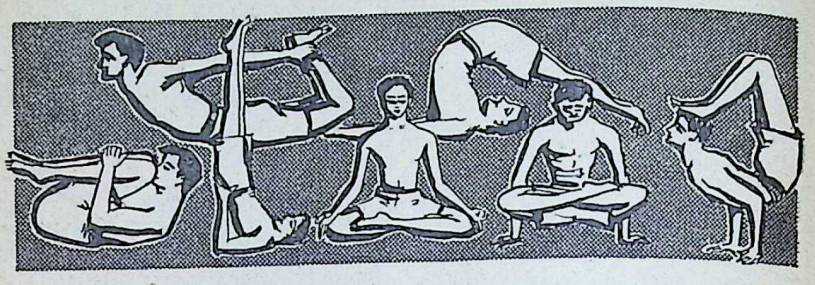
YOGIC DIET



Swami Sivananda

A DIET that is wholly conducive to the practice of Yoga and spiritual progress is called Yogic diet. Diet has intimate connection with the mind. Mind is formed from the subtlest portion of essence of food.

One becomes purified of his inner nature by the purity of food. Purification of a Sadhak's inner nature leads to memory of the Self and Self-realisation. Food plays an important part in meditation. Different foods produce different effects on different compartments of the brain. The food should be light, nutritious and Sattwic, for the purpose of meditation. Diet is of three kinds, viz, Sattwic diet, Rajasic diet and Tamasic diet.

Milk, barley, dates, fruits, vegetables, wheat, butter, honey, almonds are all Sattwic foodstuffs. They render the mind pure and calm. Fish, meat, chillies, asafoetida are Rajasic foodstuffs. They excite passion. Beef, wine, garlic, onions, etc. are Tamasic foodstuffs. They fill the mind with anger, darkness and inertia. A Yogic student should abandon articles of food detrimental to the practice of Yoga. He should give up mustard, sour, hot, pungent things, asafoetida, emaciation of body by fats, etc. *Havis Annam,* a mixture of boiled rice and ghee, is very conducive to Yogic practice. *Charu* is highly beneficial for the practice of Yoga. White rice is boiled with ghee, white sugar and milk. This is *charu.* Instinct or voice within will guide you in the selection of articles of diet. You are yourself the best judge to form a Sattwic Yogic menu to suit your temporament and constitution. The diet should be such as can maintain physical efficiency, good health and mental vigour. The well-being of a

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man depends on perfect nutrition.

Various sorts of intestinal diseases increase susceptibility to infectious diseases. Lack of vitality and power of resistance, rickets, scurvy, anemia or poverty of blood, beriberi, etc. are due to faulty nutrition. A knowledge of the science of dietetics is essential for every man, if he wants to keep up physical and mental efficiency, good health and a high standard of vigour and vitality.

Milk is a perfect food by itself. It is an ideal food for Yogins during the practice of Pranayama. Butter and sugar-candy are very beneficial for the practitioners of Pranayama. They cool the system. Milk should be scalded, but not boiled. It should be immediately removed from the fire, as soon as the boiling point is reached. Too much boiling destroys the vitamins and renders milk quite useless as an article of diet. Chew myrobalan of the yellow variety. It is a health-giving stuff.

Do not make sudden changes in your diet. Let the change be slow and gradual. Masticate the food thoroughly. Then alone will it be readily digested, easily absorbed and assimilated in the system. What is needed is a well-balanced diet, not a rich diet. Give up rich diet, as it produces diseases of

the liver, kidneys, pancreas. You are what you eat.

Gluttons and epicureans cannot dream of getting success in Yoga. He who takes a moderate diet, who has regulated his diet, can become a Yogi, not others. Take food half stomachful, fill a quarter stomach with water and allow the remaining quarter free from expansion of gas. It is moderate diet. Offer the food to the Lord before you eat. Do not practice Yoga immediately after a meal, nor when you are hungry. Take a little milk and butter before you begin the practice.

Foods which increase vitality, energy, vigour, health and joy, which are delicious, bland, wholesome, substantial and agreeable are Sattwic. Foods which are bitter, sour, saline,

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excessively hot, pungent, dry and burning which produce pain, grief and diseases, are Rajasic.

Foods which are stale, tasteless, putrid, rotten and impure, are Tamasic. All articles that are putrid, stale, decomposed, unclean, twice cooked, kept overnight, everripe and unripe fruits should be abandoned. A well-balanced diet is one in which the different principles of diet, viz., protein, carbohydrates, fats, minerals, etc., exist in proper proportions.

He who lives to eat is a sinner, but he who eats to live is verily a saint or a Yogi. Food is required to maintain body heat and to produce new cells and to make up for the wear and tear of the body. Be natural and simple in eating. He who meditates wants very little food. Take lemon juice and honey in the morning. This gives health, energy and purifies the blood. Take light meals at night. A cup of milk and some fruits will suffice. Then alone will you be able to get up early in the morning for meditation. Do not take rice at night. Simple, non-stimulating, natural, tissue-building, energy-producing, non-alcoholic foods and drinks keep the mind calm and pure and help the Yogic practitioners to attain the Goal of life. A fruit diet is very desirable for Yogins. It exercises a benign, soothing influence on the constitution. It cleanses the system. It is a positive diet. Spinach, *parwal*, bitter gourd, *lauki*, *Seendil*, *Ponangani* and *Chiru-Keerai* are all wholesome.

Meat is not at all necessary for keeping up of good health. Meat is highly deleterious to health. It gives rise to tapeworm and diseases of the kidneys. Killing of animals for food is a great sin. Control of mind is very difficult for those who take meat, etc. Mark how the meat-eating tiger is ferocious and the cow, elephant that live on vegetable matter are mild and graceful.

Take your food when the Pingala or Surya Nadi flows in the right nostril. Surya Nadi is heating. It digests the food well. Sleep on your left side at night. The food will be digested well. Sit on Vajra Asana for ten minutes after taking food. This will digest your food well.

Give up oil, black-gram, curd, roasted things, pumpkins, chillies, tamarind. Do not overload the stomach at night. If the stomach is overloaded you will sleep too much and miss your morning meditation. Give up tea and coffee. Eat and drink as a master. Have no craving for any particular diet. Do not become a slave of food and drink. Do not make much fuss about diet. Take simple, natural food.

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Bhagawan Parashurama

PART V : BACK IN ARYAVARTA

K. M. Munshi

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama foils the Sharyata conspiracy and returns to Aryavarta.

Rama finds that his mother Amba had gone to live with some Gandharvas. Asked by his father to behead her, he finds her nursing some leprous Gandharvas mother-wise. His eyes open to the truth. Sage Vishwamitra passes away.

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3. the DREAD LAW of the BHRIGUS

HAVING performed the funeral rites of those fallen in battle, Rama proceeded on his way to keep his plighted word to his father and his ancestors. He took his mother to be killed at the very feet of his father.

Rama came to the *ashrama* of the Bhrigus on his thundering horse, his mother in his arms. Every one was aghast at what was happening. Rama, the great Master, whose exploits, now known to all, had caught the imagination of all Aryavarta, was going to kill his own mother at his father's command and then expiate for the sin of matricide by laying down his life!

Rama went to his father, Jamadagni, the lord of the Bhrigus, whose mind was possessed by one fixed idea, to see Renuka, his wife, killed and thus uphold the law of the Bhrigus.

When he approached his father, Rama placed Amba at his father's feet and stood away silent and stern. Jamadagni, whose mind was wandering, found it difficult to recapture it. But after some effort he recognised his wife and son, and his face was clouded with grimness.

'Rama, you have brought back this erring woman?' he asked in a hoarse voice without even glancing at Renuka who lay at his feet, her eyes fixed in deep sorrow at her lord.

Then a spasm of anguish passed over Jamadagni's face. 'Son, you *will* kill this woman—who has broken the law of the Bhrigus. Will you?' he asked, shaking his head as if in doubt.

'Yes, father' said Rama. He turned to Renuka, and added, 'Amba, Amba, Goddess of mercy, I obey my father's mandate.' And in his voice was the sweetness of measureless love.

'Son, here is my neck,' she replied. 'I have always prayed for death and at your hands, my loved one, it will be the height of happiness.'

'Rama, among us the wife of the head of Bhrigus has never been known to have lived with another man,' said Jamadagni in a bitter voice. 'No one has even heard of such a thing. But this I have lived to see in my own family, in my own house. I must uphold the law and maintain the purity of Arya life. Many a time have I severed the heads of faithless wives; now it is my turn to perform my—my last duty.'

Rama's face was red with anger. 'Father, I shall also perform my duty as a son—I will obey you, but for the last time.' Jamadagni showed surprise, but Rama continued, 'I shall kill Amba. I shall obey your man-

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date—the mandate of the father. But then I will no longer be your son and refuse to join you in the land of our forefathers. I cannot save Arya purity by disobeying my father or by killing my mother; and if I cannot save it, I do not want to live.'

And then, the mighty Rama of few words, spoke in virbrant notes. 'Lord of the Bhrigus, you have never heard the truth spoken. Hear it now. I have eyes; you have none. If you had, you would not have thought even in a dream that Amba, the beloved Mother of all, who loves all who come to her, was living in sin. You were blind. If you had eyes to see, you would have found that she was nursing helpless lepers, in last agony of dissolution—dying men to whom Amba was the Mother, not merely the wife of the lord pledged to an empty dignity. You could never see that sin is not in the act, but in the intention.'

Renuka, her eyes blazing in anger, interrupted him. 'Keep silent, Rama. You shall not talk so disrespectfully of your father.'

'Why should I remain silent? Lord of the Bhrigus, in your pride of Aryan greatness, you have destroyed the *Rita* of Varuna. You taught your son to worship the father and mother as Gods. That is the *Rita* of Varuna. Now you behave like a *danava*, defy the *Rita* and want me to kill my mother, who is not a goddess because she walked the seven steps with you round the sacred fire, but a goddess who walks the earth in mercy and love by herself, in spite of the Gods and ancestors.'

Renuka was furious. She slapped Rama, as if he was still a child.

'Son, you insult your father! There is no higher God for you than your father. He is your God. Fall at his feet. Ask for his forgiveness.'

Rama stood silent, proud as a lion, looking with concentrated wrath at his father.

'Rama, give up your pride,' said Amba and in her voice, Rama heard the tidal motion of irresistible maternal love. 'Bend your knee to your father .....No son shall give offence to his father.' Rama stood silent, wrestling between righteous wrath and filial duty.

'Son, it is my command—the first and last one. Beg your father's pardon. Then, cut off my head,' Renuka said.

Rama looked at his mother so tender, so loving, and so insistent, and then at his father. Then he fell at his father's feet involuntarily, compelled only by his mother's wishes. Renuka understood what was passing in her son's mind. She placed her hand lovingly on his head.

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'Not in this proud way, my child. You are the protector of Dharma. The head of the son must always be at the feet of the father—in deep humility.' She spoke in the commanding accents of love.

Rama yielded and placed his head on his father's feet, a strange emotion overpowering him.

Jamadagni's mind was shocked into clarity. The sight of his lost wife standing there in noble, sorrow-laden dignity, his son's trenchant condemnation and the way Renuka had taught humility to Rama, gave him back the balance of mind, which he had lost.

Then Rama stood up.

'Come, my son, and carry out your father's mandate', said Renuka.

When Rama lifted his battle-axe, Jamadagni was terrified 'No, no. I had killed you, Bhagavati, in my mind. Your son has restored you to me. Rama, throw the battle-axe away. I withdraw my command.' So saying Jamadagni lifted Amba as she fell at his feet, and tears were in the eyes of all who saw this strange reunion. [*To be continued*]

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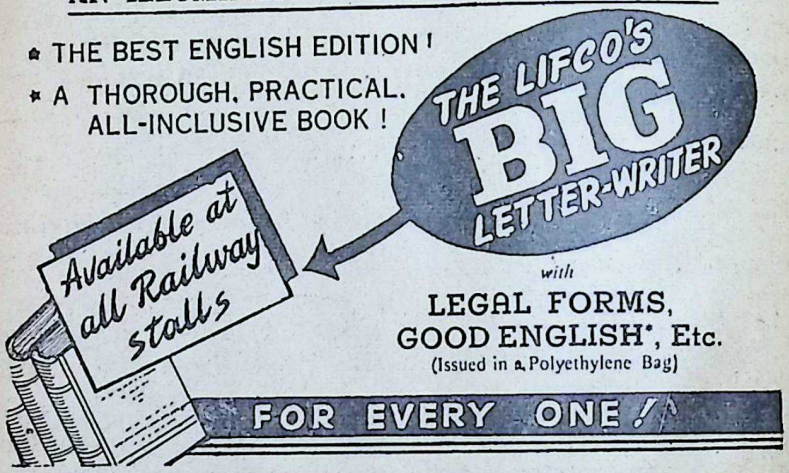

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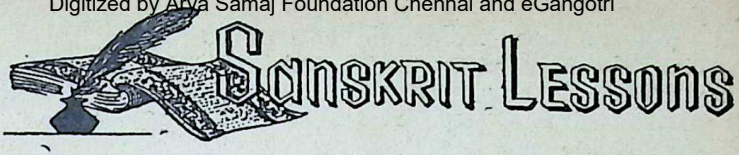

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

प्रथमश्छात्रः— सौम्याः दीर्घाकृतयः च एते सैनिकाः।
prathamaśchātraḥ—saumyāḥ dīrghākṛtayaḥ ca ete sainikāḥ
first pupil handsome tall in figure and these soldiers

एते अमेरिकावासिनः सन्ति।
ete Amerikā vāsinaḥ santi
these Americans are

विगतमहायुद्धे एते जितवन्तः।
vigata mahāyuddhe ete jitavantaḥ
last in great war these were victorious

= These soldiers are handsome and tall in figure. These are American soldiers. They have been victorious in the last war.

प्रथमश्छात्रः— इह खलु युद्धविग्रहाः।
prathamaśchātraḥ— iha khalu yuddhavigrahāḥ
first pupil here indeed wars battles

सर्वथा परित्यजनीयाः।
sarvathā parityajanīyāḥ
by all means should be abandoned

युद्धविग्रहेण क्रोधादीनि वर्धन्ते।
yuddhavigraheṇa krodhādīni vardhante
by wars and battles anger and other feelings increase

शान्तिस्थापनार्थं सर्वथैव यत्नशीलाः भविष्यामः
śāntisthāpanārtham sarvathaiva yatnaśīlāḥ bhaviṣyāmaḥ
peace for establishing by all means exerting we shall be

= Now indeed, wars and battles should be given up by

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all means. By wars and battles, anger and such other feelings increase. We shall try, by all means, to establish peace.

अत्र तु उच्यते।
atra tu ucyate
here it is said

अक्रोधेन जयेत् क्रोधम्
akrodhena jayet krodham
by forgiveness should conquer anger

असाधुं साधुना जयेत्।
asādhum sādhunā jayet
wickedness by goodness should conquer

जयेत् कदर्यं दानेन।
jayet kadaryam dānena
should conquer miserliness liberality

जयेत् सत्येन चानृतम्।
jayet satyena cānṛtam
should conquer by truth and untruth.

= One should conquer anger by forgiveness; wickedness by goodness; miserliness by liberality, untruth by truth.

प्रथमश्छात्रः स्वस्ति ते
prathamaśchātraḥ svasti te
first pupil peace to thee

अधुना पुस्तकागारं प्रविशामः
adhunā pustakāgāram praviśāmaḥ
now to library let us enter

सर्वे निष्क्रान्ताः।
sarve niṣkrāntāḥ
all exeunt

The above verse is taken from Udyogaparvan, Mahābhārat. The idea is the same as the precept of Buddhism and also of Christ, "Love your enemies, bless them that curse you."

Teacher:—Do you know that the cardinal points are supposed to be protected by divine elephants?

Student:—Yes, people say so and they are called 'diṅnāgāḥ'.

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Teacher:—Can you split up that word?

Student:—No, it seems to be difficult.

Teacher:—It is thus split up:—dik + nāgāḥ.

Here the 'k' of the first word is changed into 'ṅ'. These combinations are consonantal combinations. Here are some examples.

त् + इ = दि If a vowel or g, or gh, or d, or dh, or b, or bh, or y, or r, or v, or h, comes after त् (t), then त् changes into द् (d).	जगत् + इन्द्रः jagat + indraḥ world + lord	जगदिन्द्रः jagadindraḥ lord of the world
	महत् + भयम् mahat + bhayaṁ great + fear	महद्भयम् mahadbhayaṁ great fear
	बृहत् + यानम् bṛhat + yānaṁ big + carriage	बृहद्यानम् bṛhadyānaṁ great carriage.
क् + न् k + n 'k' changes into 'ṅ'	दिक् + नागः dik + nāgaḥ quarter + elephant	दिङ्नागः diṅnāgaḥ a quarter elephant
त् + म् = न्म t + m = nm	चित् + मयः cit + mayaḥ consciousness full of	चिन्मयः cinmayaḥ full of consciousness.

Teacher:—When a word ends with a visarga (विसर्ग) and is followed by another word, what happens to the visarga?

Student:—Sometimes, it remains; sometimes it is dropped.

Teacher:—Just so; but there are some rules relating to it. These come under the heading 'विसर्ग सन्धि' or combination of letters with विसर्ग.

विसर्ग is of two kinds: one coming in the place of र् (r) at the end of word or form, and the other in the place of स् (s).

The following is the formula for such combinations.

(1) : + k, kh, p, ph = visarga retained.

(2) : + c or ch = śc or śch.

(3) : + g if visarga is preceded by a (अ) combines with that into o (ओ)

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(4) : + ṭ = ṣta.

(5) : + ṭh = ṣth.

(6) अ:+अ=ऽ (visarga with the preceding अ combines into अ and the latter अ is replaced by ऽ (अवग्रह).

(7) : + any vowel except अ = visarga is dropped, when it is preceded by अ.

Examples will be given in the next lesson.

[*To be continued*]

THE MORAL

Sri Villiputhuralwar was respected very much for his learning both in Sanskrit and Tamil. A quarrel arose between himself and his brother in partitioning their ancestral property. Villiputhuralwar referred the matter to the King who ruled at that time.

The King was very much surprised to see a learned man like Villiputhuralwar appealing to him to settle the dispute between himself and his brother in regard to their ancestral property. Instead of giving his judgment, he quietly told Villiputhuralwar to translate Mahabharata *in Tamil.*

Villiputhuralwar returned to his house and made a very good translation of the epic. In this book, Tamil is to be seen in all its beauty.

Before submitting it to the King, Villiputhuralwar wondered what made the King request him to translate, of all epics, Mahabharata, *instead of settling the dispute between himself and his brother for which he appealed to the King. Villiputhuralwar, after thinking deeply came to the conclusion that the object of the Raja was to teach a lesson to him through this book.*

After realising the moral, Villiputhuralwar went to his brother and asked him to take whatever he wanted from the ancestral property and to give him the rest. This had a good effect on his brother who, in turn, requested him to take whatever he wanted of the property and give him the residue. Both of them settled their quarrel partitioning the property amicably.

—*Sri J. Sivashanmugam Pillai.*

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QUESTION BOX

ANSWERS by K. M. Munshi

454

Sri D. Ramamoorthy, Bangalore.

Q: What is meant by Advaita philosophy?

A: Advaita is one of the schools of Vedanta philosophy. It believes in non-dualism i.e., absolute oneness of the great principle, viz. Brahman, which lies at the basis of the phenomenal world.

455

Sri A. J. Bhaskara Rao, Guntakal.

Q: What is the meaning of greeting each other with the word 'Namasthe'?

A: I bow to thee.

456

Sri P. Yadi Reddy, Bolarum.

Q: Are there any true and great Bhaktas in our country just now and do they benefit the country?

A: There are a number of Bhaktas in this country in different spheres of life. If they were not, India would cease to possess moral and spiritual values and become a dunghill of insects.

457

Sri R. K. Shukla, Jabalpur.

Q: What do the 'Gotras' among Hindus signify? Do they help to find out the common ancestry?

A: Gotra in Vedic times meant the family, the members of which tied their cows at one place. Later it meant the family of the Rishi from which one is descended. It, therefore, means that those who belong to one *gotra* claim descent from the same Vedic Rishi.

458

Sri V. Raghavendra Rao, Guntur.

Q: What is the fundamental difference between Science and Art?

A: Science is the study of laws which operate in nature and is the product of intellect. Art is the view of life with the aid of creative imagination in search of beauty.

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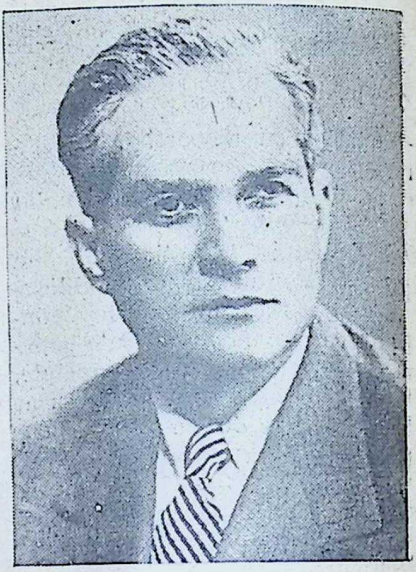
Our Fortnightly Profile—98

President Chamoun



LEBANON in West Asia has become a hot-spot of trouble since the last few months causing not a little anxiety to peace-lovers all over the world and the Security Council has taken the situation in its hands.

It all started with the reported efforts of its President Camille Chamoun to so amend Lebanese Constitution as to enable him to serve a second six-year term of office, the first expiring a few months hence. The spearhead of opposition stems from the army. Arms are said to have been smuggled across the Syrian frontier into the country to foment trouble and Beirut is in the grip of a bloody fight. The rebels and Government forces are exchanging fire. U.S. and U.S.S.R. are on the alert and U.N. observers have moved into the troubled area.

Lebanon is a tiny Republic comprising Christian and Muslim population with a unicameral legislature. By convention, President Chamoun is a Maronite Christian while the Premier is a Moslem. It is said that both these officials are pro-Western in their attitude but that after the formation of the United Arab Republic, the Moslem population look up to Nasser for leadership. Naturally, the Christian population of Lebanon which is numerically larger, views Nasser's pan-Arabism with concern. Although the President's constitutional powers are strictly limited, his personal influence is said to be great.

There had been a number of efforts at a compromise between

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the Government and the rebels including one at the U.N. level, none of which has succeeded so far. No wonder; for the fundamental fact is that on the shores of this tiny country, what appear to be at cross-purposes are the Eisenhower Doctrine and pan-Arabism.

The pivot of the Lebanese trouble is the President himself; apparently the rebels do not want him to amend the Constitution (since refuted), but the President attributes Cairo's influence for this defiant attitude. U.S. by its offer of help to the State provoked Russia's threat of interference. Turkey has lately offered to help the President. Who else will join the fray future alone can say.

Chamoun's opinion on Nasser's neutralism, however, is unequivocal, for he says: "To talk about standing in the middle of the road and maintaining a principle of neutrality without tendencies either to the East or West remains only in words."

Fifty-seven-year old Chamoun was born in a mountainous village south of Beirut. He studied Law in St. Joseph's University, Beirut and got a degree in 1924. In 1934, he was elected to the Chamber of Deputies. During the second World War he played a notable part in freeing his country from the French who held it under a League of Nations Mandate. Later he served his country as Minister to London and headed the delegation to the U.N. Preparatory Conference at 'Frisco. In the early fifties he campaigned vigorously against President el-Khoury's regime accusing it of corruption and nepotism. When el-Khoury resigned, Chamoun succeeded him in September 1952, with a thumping majority vote of the Chamber of Deputies.

Erect, debonair, and suave mannered, President Chamoun throws a dignified air about him. The streaks of silvery hair which have started showing have only added to his personality. A scholar in Arabic and French, he speaks English fluently. He has a highly cultivated mind. An ardent lover of Western ways, he has sought to make his country the clearing ground of Western and West-Asian cultures. While a man of his abilities is necessary at the helm of affairs of his country it is a moot point if he is not swimming against the tide.

President Chamoun is a happy householder. In his wife Zulfa who is born of an English mother, he has an accomplished hostess. They have two sons.

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the GREEDY BRAHMIN

IN the city of Ratnapuri lived two bad characters whose names were Siva and Madhava. They pooled together their resources and started cheating almost all the wealthy people of the city by legal and illegal means. When they found that they had exhausted their wits in that city, they moved on to Ujjain. There they made enquiries about the financial status of some prominent men. They decided to tackle one who appeared to them to be a fit object.

Sankaraswamin was the name of that brahmin. He was the royal *purohit* and had amassed considerable wealth by defrauding his assistants. It was well-known that his greed had never known a limit. This brahmin had a daughter who was very beautiful. Siva and Madhava, therefore, decided between them that they should not only rob that man of his wealth but marry his daughter too. With that decision they set to work in a planned manner.

There is a river running by the side of Ujjain called Sipra. Siva put on the garb of a *sannyasin,* built a hermitage with grasses and leaves on the bank of that river and started living there in an exemplary manner. He used to beg alms along the streets of the city. Out of the alms so collected, which consisted of cooked and uncooked food, he used to distribute a third to the birds and beasts, another to the mendicants and ate out of the remaining. In short, the way in which he lived the life of a *sannyasin* made the people of Ujjain take to him. They all came in their hundreds to have *darshan* of him, day in and day out. Soon he came to be known as a *jnanin,* knowing the past, present and future.

In the meantime Madhava also came to live in the city as a Rajput noble. He took up lodgings in the fashionable part of the city and lived a famous life. He, however, made it a point to meet Siva at the river bank *incognito* at nights and during those meetings further plans were hatched.

One day Madhava called his servants and giving them handfuls of cash, gold and jewels, instructed them: "You now go to the house of Sankaraswamin who is the royal *purohit,* give him these gifts on my behalf and tell him thus: Our Chief who is known by the name of Madhava is a Rajput prince who is pre-

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Somadeva's KATHA SARIT SAGARA

(SELECTIONS)

sently staying in this city. He has taken shelter here because his relatives and friends are persecuting him for obtaining his untold wealth. He has naturally carried away with him all his fabulous belongings. He desires to have your *darshan.*"

Madhava's servants went to Sankaraswamin's house and as instructed, communicated the message to him. Sankaraswamin thought that his luck was on the ascendant and he lost no time in hurrying to the lodging of the Rajput noble with whom he struck up a friendship. The *purohit* was greatly impressed by Madhava's affluence. Occasionally he gave away large sums as gifts to the *purohit.*

When they had become sufficiently acquainted, Madhava requested the *purohit* to get him a job at the king's palace. Sankaraswamin also readily agreed, calculating all the while how he could keep Madhava on tap.

Sankaraswamin had no difficulty in securing a job for Madhava in the palace. After Madhava got the job, the two became fast friends. In due course, whenever Sankaraswamin happened to call on Madhava, the latter took care to open his boxes in such a manner as to let Sankaraswamin see the glint of artificial pearls and other worthless foils with which those boxes were stuffed. To the greedy eyes of Sankaraswamin, they appeared as priceless treasures. Very soon Sankaraswamin invited Madhava to take up lodging in his own house. His intention was to grab more and more of those treasures. Madhava too readily agreed and started living at Sankaraswamin's.

One day Madhava feigned serious illness. After a couple of days during which his condition appeared to deteriorate, he called Sankaraswamin and said: "My friend, I do not think I will survive many more days. I should, therefore, like to give away all my wealth to a deserving brahmin, so that I could put by some *punya* for my next life. Will you, therefore, fetch a really deserving brahmin?"

Sankaraswamin felt inwardly glad, for he was sure that whoever the recipient of this huge fortune, he had to set apart a share for him. He, therefore, brought a few eligibles, but Madhava found none of them up to his expectations. The *purohit* suddenly remembered the *sannyasin* on the river-bed. He, therefore, suggested his name. Madhava readily agreed.

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On hearing it Sankaraswamin hurried to the *sannyasin* and begged of him: "Revered sire, a friend of mine by name Madhava is on his death-bed. He wants to make a gift of his huge wealth to a learned brahmin. I suggested your name and he has agreed to give it to you. Be good enough to come with me in order to receive that gift."

Siva who pretended to be immersed in *dhyana* and *japa* for some time slowly opened his eyes and replied: "O, my son, what do I care for money and property and jewels? I am a poor *sannyasin*. If I beg of a few houses, my stomach is filled. Am I married, have I children or have I relatives to look after?"

Sankaraswamin protested, "No, no, Swamiji, I think you are wrong. I have known it said in the *Sastras* that the life of a householder is any day superior to that of a *sannyasin*. A householder can not only help the poor and the needy but be of service to *sannyasins* like you, so that they are able to perform greater *punya*!"

Siva replied: 'Ho, ho, you don't mean to say that I should get married?"

"Pardon me, sir, that *was* my intention. You are not too old, are you?" asked Sankaraswamin.

Siva replied amidst laughter, "I cannot understand you at all, but supposing I agree to become a householder, who is going to give his daughter to a loafer like me?"

Sankaraswamin replied: "Swamiji, please do not misunderstand me if I put this proposition to you. I have a daughter who has come of age and who is extremely beautiful by all standards. I am now cognisant of your great *tapasya* and am willing to give her in marriage to-day itself, that is, if you agree."

After remaining silent for a few minutes Siva replied, "If that be the will of God, let it have its way; but on one condition. Not having been accustomed to any kind of riches, money, gold or jewels, I shall straightaway turn over the gift which your friend is offering, to your hands. You must keep custody of the whole lot. I have no use for them but it is enough if you give me a very small allowance for the upkeep of my family."

Sankaraswamin felt himself the luckiest man in this world. Accompanied by the *sannyasin*, therefore, he literally ran home, lest the ailing Madhava should have croaked in his absence. Finding him quite alive he straightaway married his daughter to the *sannyasin* and on the third day he brought Siva to Madhava for the purposes of the gift.

In terms of his desire, Madhava placed all the valuables in

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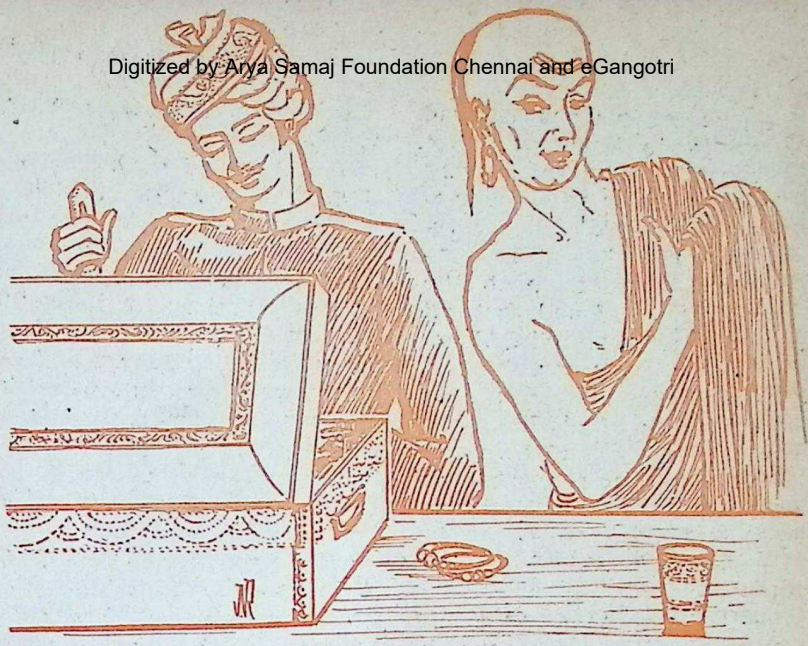

To the greedy brahmin's eye, they appeared as priceless treasures. . . .

a beautiful box and gave it away to Siva with all the formalities. Immediately after, Siva handed the box over to his father-in-law, saying, "I have absolutely no idea of the worth of your friend's gift. You being an experienced man, you had better keep it all in your custody."

Sankaraswamin interceded: "No, no, I won't do like that; I have already decided to transfer my entire properties in your favour in exchange for this box which your friend has gifted. You will agree that this arrangement will be an improvement on our previous understanding." Ailing Madhava also supported it.

Accordingly, an agreement was drafted and both of them signed the mutual transfer deed attested by proper witnesses.

As a result of his magnanimous gift, Madhava started recovering. Sankaraswamin, on his part, was gloating over his fortune, while the newly married couple started their life in right earnest. ● ●

A few days later, Sankaraswamin could not help the temptation of opening the box and looking at its contents. He took out a pearl-necklace and went to a dealer to ascertain its worth. The dealer on seeing it carelessly put it away and told him, "Tut! This is fake and is not worth two coins."

"What?" interjected Sankaraswamin.

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But the dealer shook his head in a determined manner. Not convinced, Sankaraswamin went to another dealer who confirmed the same opinion. He, therefore, took out the entire contents and showed them to the dealers. It was found that all of them were cheap foils. There was neither silver nor any real pearl nor gem. Sankaraswamin had the shock of his life. He, therefore, hastened to Siva and threatened him to return all his properties made over to him, as the box of gift which he got in exchange, was found to be worthless.

Replied Siva: "Do you think that I am keeping all the cash and things you gave, under lock and key? A large part of it I have already spent. Further, I wish to draw your attention to the agreement which we have made. You will remember that it was you that mooted the proposition and it was at your suggestion that I promised to part with the gift-box in exchange for your property. I do not think, therefore, that your grouse is just."

"But the contents of that box have been found to be worthless. It is not worth a pie!" shouted Sankaraswamin.

Siva shook his head firmly.

In the end a case was filed by Sankaraswamin before the King, charging Siva and Madhava with cheating.

In the court Siva submitted, "Your Majesty, I am absolutely unacquainted with gold and jewels. I am a beggar from my infancy. It was this gentleman Sankaraswamin who brought me from the banks of Sipra where I had my hermitage and, for the purpose of obtaining this box of jewels, he made me marry his daughter and got those jewels in exchange for his properties at his own instance. As a matter of fact, an agreement has been registered to this effect. I, therefore, fail to see how I have cheated him."

Called upon by the court, Madhava stated: "Your Majesty, I do not know much about the contents of the box which I gave away as gift. They constituted my family property. When I was almost on my death-bed, I gave them away as a *free gift* and not for any consideration. You will, therefore, see there is no intention to cheat anybody. Indeed the man who suggested the name of Siva for receiving the gift is Sankaraswamin himself. As a result of that gift, however, I escaped death."

The jury who heard these statements decreed that Madhava and Siva were completely innocent.

The King on hearing the strange case could not help laughing uproariously.

There was no trace of Sankaraswamin after the verdict was given. He had fled.

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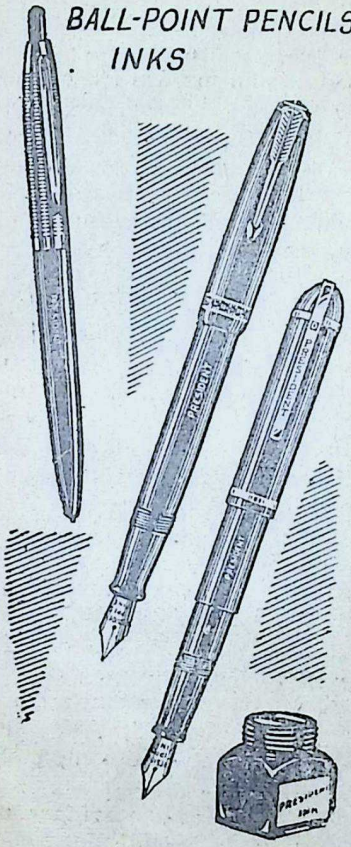

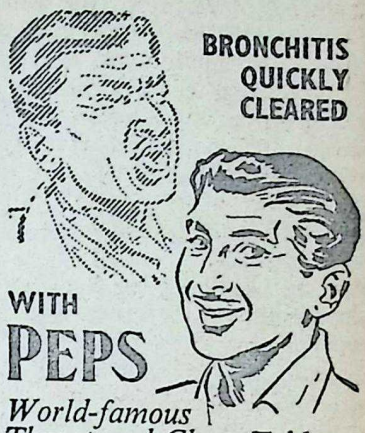

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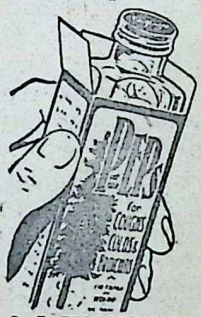

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THE TRIVENIKA OF ASADHARA BHATTA (Sanskrit): Edited with an Introduction by Kalika Prasad Shukla and Explanatory Note by Acharya Pt. Sri Krishnamani Tripathi, M.A. Published by Bharatiya Sahitya Vidyalaya, Varanasi. Price: Rs. 2/-.

THIS edition of the *Trivenika* represents the second essay in a critical assessment of the author's approach to, stand on and contribution to the *alankara sastra*. An 18th century writer of deep and versatile parts and hailing from Petlad in South Gujarat, Asadhara Bhatta obviously intended the *Trivenika* as an abridged edition of his more exhaustive *Kovidananda*, a treatise on *alankara sastra*. The numerous references in the *Trivenika* to the *Kovidananda* and the absence of such allusions to the *Trivenika* in the other, testifies to its later composition.

The work treats of the threefold power of words, to wit: *Abidha*, its primary sense, *Lakshana*, its secondary sense, and *Vyanjana*, its suggestive sense. This subject is important from the points of view of the Vaiyakaranas, the Naiyayikas, the Mimamsakas and the Alankarikas. The author sets down his own conclusions, examines them from the standpoint of the several schools, refutes their doctrines and buttresses up his own by drawing copiously on the Mahakavyas.

The book deals with four topics. The Vritti Prakarana deals with the association of words, their sense and import in general. Next comes the Sakti Prakarana which has to do with words in their primary sense. The third is the Lakshana Prakarana which treats of words in their secondary sense; while the last Vyanjana Prakarana takes up for detailed treatment words in their suggested sense. Here the author gives a number of very good illustrations in support of his conclusions. Thus, it is a well-understood maxim that though a word in its primary sense expresses a whole class of objects, in some cases only a part of the class is to be taken as meant, with the help of its secondary meaning. The author cites here the maxim गृहं सं मार्ष्टि as an instance in point, meaning that the injunction in respect of cleaning the whole house, is to be viewed as referring only to a part of the house. But this sentence would seem to be a corruption of the Mimamsa text ग्रहं सं मार्ष्टि (The cleaning of the wooden utensils in use in the Soma Yaga). This confusion could easily have been avoided had the author given any other example.

The exhaustive Introduction and Notes appended to the text truly enhance its value.

Not the least important of the features of the work is its very title. The word Trivenika, in its primary sense, refers to the threefold braid or plait of hair. In its secondary sense, it connotes the confluence of the three rivers, the Ganga, the Yamuna and the Saraswati at Prayag. On a higher plane in the latter sense, it applies to the threefold power of words while still higher up it means the work that deals with this threefold word-power.

It is hoped that the learned editor will follow up this venture with a critical edition of the *Kovidananda*, still in MS form.

—*Acharya T. A. V. Dikshitar.*

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'CHIDACHITHASARIRAKA BRAHMASIDDHI' AND 'SAPTAVIDHANUPAPATHI PARIKSHA' (Sanskrit): By V. Jagadeeswara Sastrigal. Published by the Author, No. 9 Veerabadra Iyer Street, Nungabakam, Madras-6. Price: Rs. 2/-.

ORIGINALLY submitted as two separate theses to the Adwaita Sabha, Kumbakonam, and adjudged by its panel of judges as entitling its author to a gold medal, they are now issued together in a book form so as to reach a wider circle of readers.

The first of these is a justification of the Adwaitic stand on the Nature of Brahman. It may be of interest to note here that Sri Ramanujacharya and the Visishtadvaitins regard the Body of the Supreme Being as comprising the world of sentient and non-sentient beings. The Adwaitic view of the matter is that the Absolute is one without a second. This would be found to be in direct contrast to the conclusions of the other school. But the author, in lucid and logical terms, justifies the Adwaitic view and secures it against all possible attacks.

The second work is an examination of the so-called sevenfold "unproveableness" of the Maya Doctrine of the Adwaitins. Sri Ramanujacharya, in his *Sri Bhashya*, commenting on the very first *sutra*, refers to this doctrine and attacks it in brief and later on very elaborately. The grounds of objection centre round the unproveableness of the residence of Maya, its incapability to veil the Brahman, the unproveableness of nature of Maya, and its indescribability, the want of authority for the existence of Ajnana and the indestructibility of Ajnana. The learned author takes up these grounds of objections one by one for refutation and drawing on the rich fund of Sruti texts and other Vedantic treatises, succeeds in nailing them to the ground exposing their hollowness and untenability.

Students of the different schools of Indian philosophy in general and in particular those who desire a correct appraisal of the chief tenets of the Adwaitic school, will be vastly benefited by this very useful publication.

—Acharya T. A. V. Dikshitar.

SARANAGATI (Sanskrit Poems). By Sali Ramachandra Rao. Published by the Sanskriti Prakashana, Dharwar. Price: 50 nP.

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We look forward to many more such delectable works from this gifted and capable author.

—Acharya T. A. V. Dikshitar.

KASHMIR PRINCESS. By A. S. Karnik. Illustrated. Published by Jaico Publishing House, Bombay-1. Price: Rs. 12.50.

THIS is one of the finest pieces of reportage published in recent times and one notes with pride that India does not lack in penmanship of the kind that has till now been the exclusive privilege of Western countries. The West discovered many a writer inside the uniform during the last World War but the tragedy of the *Kashmir Princess* has discovered a first-class writer in an Indian engineer. The narration is vivid, graphic, breathtaking and equal to the emotional stress. You close the book with a palpitating heart. The enormous amount of work put in the preparation of the

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story which surely is not a pre-fab, is commendable and is in the right traditions of great writing. Apart from the emotional consequence of the performance, which, in this reviewer's opinion, is only secondary, its literary and creative values are outstanding. There is nothing except its price to stop the book from becoming a classic of its kind.

—*V. A. K.*

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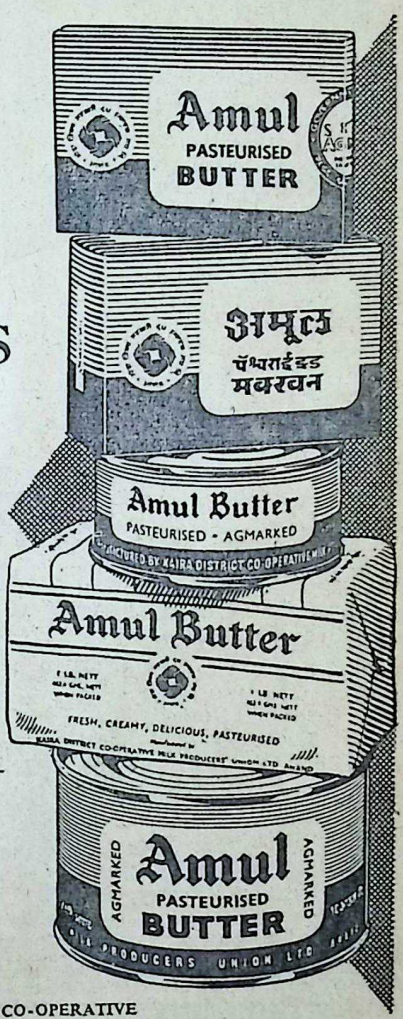

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INTER-COLLEGIATE DRAMATIC COMPETITION

THE Kala Kendra wing of the Bharatiya Vidya Bhavan has been holding the Inter-Collegiate Dramatic Competition for the last 8 years. During this short span of eight years the competition has generated keen interest among the student community and every year the number of participating teams has steadily increased. The competition has taken the shape of a youth-festival. It has brought scores of budding artistes and playwrights to limelight. The competition is held in 6 languages viz. Hindi, English, Gujarati, Marathi, Kannada and Sanskrit. Beautiful rolling trophies are awarded to the winning team in each language. Individual prizes for the best individual acting are also given. Besides, a rolling trophy, presented by Sri K. M. Munshi, is awarded to the best of all the winning teams. Last year almost all the colleges took part in the competition and the number of participants in the various languages was 71. This year the Kala Kendra proposes to hold the competition from the middle of August to the middle of September and the Trophy Day on the 14th September. Particulars regarding the competition can be had from the Kala Kendra office.

LATE SIR JADUNATH SARKAR

Eloquent tributes were paid by a number of speakers, including Sri N. C. Chatterjee, to the memory of the late Sir Jadunath Sarkar, the pioneer of historical research in the country, at a meeting of the Delhi Historical Society at the Delhi Centre of the Bharatiya Vidya Bhavan on the 23rd of last month. Sri P. N. Kripal, Jt. Secretary, Union Education Ministry, presided.

A condolence resolution passed at the meeting said that the late historian had dedicated his life to the pursuit of knowledge "with a rare zeal and steadfast devotion to truth", never surrendering historical judgment for the sake of apparent national glorification.

The resolution, which was moved by Sri N. C. Chatterjee further stated that in him generations of students had found a real "guru", a living symbol of the best traditions of India. All his life he had trodden the path of righteousness and duty, often alone but was always undaunted and inflexible. His monumental contribution to Indian history extending interruptedly over half a century, and also to economics and belles-lettres, bore ample testimony to his devoted scholarship and vast knowledge. In his death India had lost one of her most illustrious sons who had won international fame for himself and recognition for his motherland's scholarship.

Speaking on the occasion, Sri Chatterjee said that the death of Sir Jadunath Sarkar was a national loss. As a great historian, he had never allowed truth to be modified by emotional considerations. His was a clear, mature, disinterested and true historical judgment. The extent of his vast scholarship and deep study could be judged from the fact that before writing on any aspect of Indian history, the late historian took almost ten years to collect the necessary material, and then another ten years were devoted to its interpretation and critical and mental analysis.

He had toured extensively all over the country, and learnt a number of languages including Persian, Gujarati and Marathi to facilitate his study of the historical material in those languages. Many outside Bengal did not know about his literary abilities, and he had been also the President of the Bangiya Sahitya Sammelan for some time and took very great interest in its activities. In fact he was a true nationalist and a true Indian.

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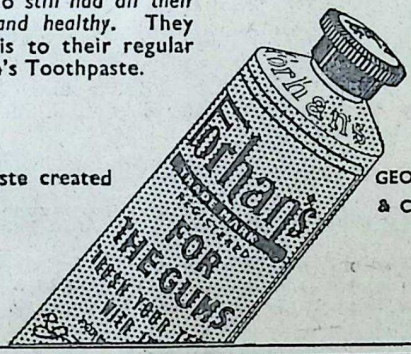

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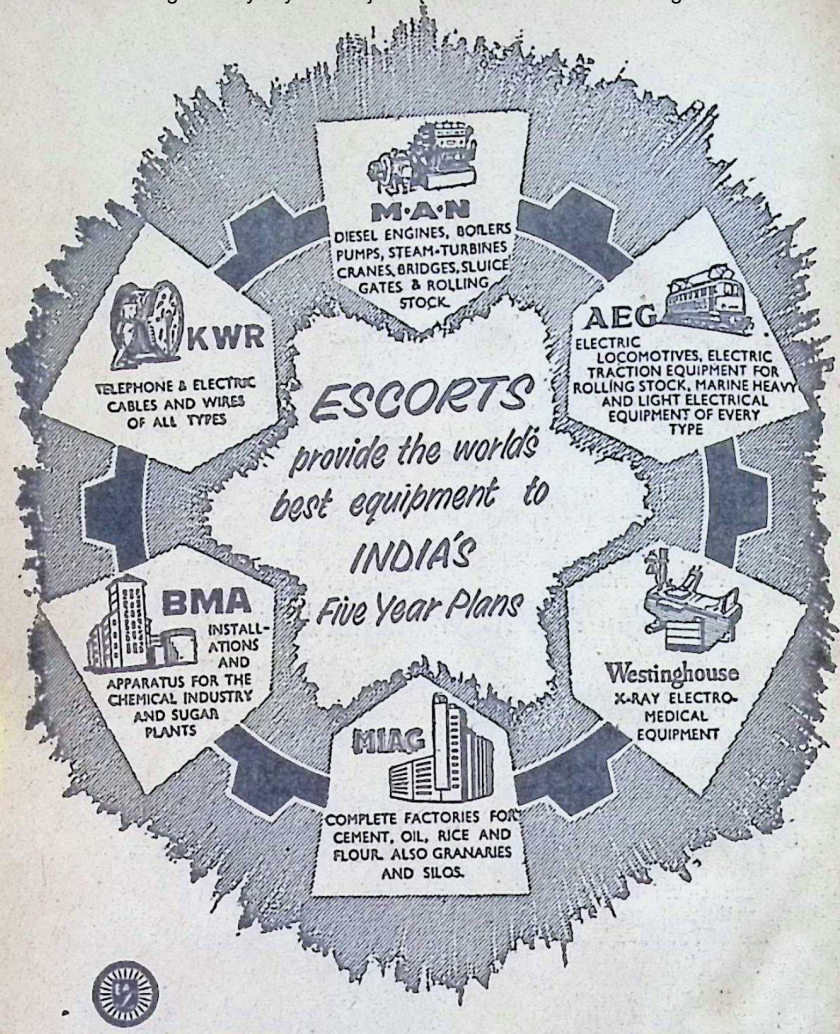

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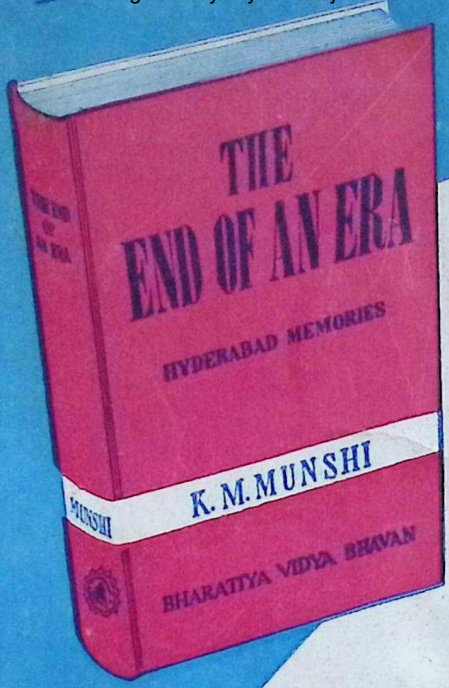

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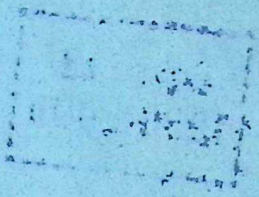

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